ONE HUNDRED NARRATIVES OF HADHRAT ALI MURTAZA (RA)

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Publisher’s Note

It is a known fact with most people that the biographies of the pious, and our esteemed predecessors, as well as the conditions they had endured creates within one’s self a revolution which often is not even achieved by lengthy discourses and advices. Giving attention to the clamour of history’s bewilderment, the anticipated benefit regarding the trying and testing times of our great predecessors and some of the short narratives of the pious have proven to be a prescription which changes the mind-set of a person. Actually, this continuously counter changes the condition of the heart due to changing times, and the different kind of world we live in. Sometimes the heart also refuses to even submit to talks that are continuously given, and sometimes it becomes soft to the extent, that it also would accept an unspoken piece of advice, and inscribe it within itself. Actually, the heart’s condition is changed when one has sincerity and Allaah consciousness, humility and giving, ascetic and supplicating, piety and wisdom, death and concern of the Aakhiraat-Aakhiraat, as well as such things pertaining to the narratives of the pious has a great effect on changing people’s hearts and characters. This was the very reason that Huzoor used to, among the cluster of the Sahaaba; narrate lessons of incidents of the previous Ambiyaa-Messengers that Allaah had sent to various people, as well as narratives of pious people, and Huzoor used to reminisce of their ascetic acts and devotion to Allaah. Those among the rank of our pious and learned, as well as our Theologians had followed in the footsteps of our pious predecessors in conveying narratives and biographies that comprised of voluminous books in editions, periodicals, and digests by which an unknown amount

of reputable, wisdom filled, hidden lessons are contained, and with this is the concern of the Aakhiraat-Aakhiraat.

This book is also a footprint of the above mentioned book types, in which one hundred of Hadhrat Ali □'s narratives are compiled and gathered. For the benefit of the layman it has been translated from Arabic to Urdu by our esteemed brother, Moulana Khaalid Mahmood Saheb MuddaZillahu, whosevirtue and pious calibre undertook this major task, and completed it in a short time. May Allaah □ grant him good health, and ease, and may Allaah □ grant him acceptance by giving him the Divine guidance to serve His deen with many great works. Aameen.

Obliged for your supplication
Muhammad Naazim Ashraf
Principal: Baitul Uloom
Khaadim – Jaamia Ashrafiyyah Lahore
17 Shawwaal 1428
Corresponding to 30 November 2004

Translator's Note
(Of Translation from Arabic to Urdu)

This book, entitled One Hundred Narratives of Hadhrat Ali is actually a kitaab written by Sheikh Muhammad Siddique Minshaawi, and entitled, "ماءةقصةنمحياعلى رضى الله عنه", is a simple translation in Urdu, which comprises of one hundred interesting narratives of Hadhrat Abu Bakr Siddique comprising of one hundred interesting narratives, in which are gathered the various departments of as human's life. The specialities of the narratives and the biographies of our pious predecessors does not merely increase our faith (Imaan), but they rejuvenate the lessons to become submissive and humble, charitable, ascetic, and worship, and in becoming spiritually uplifted.

Alhamdulillaah! The good fortune of translating this beneficial kitaab hasbeen allocated to this non entity. May Allaah grace this translation with His acceptance, and may Allaah grant the Principal of Baitul Uloom, the respected Hadhrat Moulana Muhammad Naazim Ashraf Sahib great rewards, for having printed and published this translation. Aameen.

Baitul Uloom Lahore has also previously translated some valuable kitaabs of high standard that have been published, which, with the praise of Allaah , have been hugely accepted by distinctive people, as well as other people in general. Some of the kitaabs titles include: The Encyclopaedia of Interpreting Dreams, The Seerat of Hadhrat Faatimah Zahraa , Nabi-e-Kareem 's Virtues, and Excellences, Nabi-e-Akram 's Way of Eating and Drinking, One Hundred Narratives of HadhratAbu Bakr Siddique,One Hundred Narratives of Hadhrat Umar, The signs of Qiyaamat, Spiritual Nurturing of Children in Light of the Quraan and Hadeeth, The damages caused by Sin and their Remedies, The Amazing Miracles of the Ambiyaa-e-

Kiraam, Women Who Deserve the Punishment of Hell, Narratives of Women in the Quran Azeem, etc.

In conclusion I supplicate in the presence of Allaah with humility, that this service of mineis accepted in His court, and also that it be made a provision for our Aakhiraat, and may all its readers gain benefit through this kitaab. Aameen.

(Moulana) Khaalid Mahmood – May Allaah forgive him
(Graduate of) Madrasah Jaamia Ashrafiyyah Lahore

Hadhrat Ali bin Abi Taalib Karramallaahu Wajhu

Hadhrat Ali Karramallaahu Wajhu was the fourth among the Ameerul Mu'mineen, and the Khulafaa-e-Raashideen. He was also one of the fortunate Sahaaba□who was given the glad tidings of Jannat-Paradise in this world. His Kunia (family name or title) was Abu Turaab Ali bin Abi Taalib. Hadhrat Ali □was the grandson of Ka'aab bin Ghaalib, of the Haashim lineage, and the tribe of Quraish. In terms of family ties, he was the paternal cousin as well as the son-in-law of Nabi□, the husband of the fourth daughter of Huzoor□,HadhratFaatimah□, the father of the participants of the battle of Badr, Hadhrat Hasan and Hadhrat Husein□.His father was the leader of But'ha, a highly praised, prominent, highly respected and educated person who had pledged to support Huzoor□, by means of fostering Nabi□who was an orphan, as well aswhen Nabi-e-Kareem□had attained Risalaat-Risalaat from Allaah□.

Hadhrat Ali□'s esteemed mother, Faatimah Binti As'ad Al Haashimi□was a very pious and Allaah fearing lady. Not only was she visibly very kind and compassionate, but she was from amongst the eminent people of those in the history of Islaam. She was in the forefront among the Muhaajireen. Huzoor-e-Kareem□used to visit her frequently and he used to often rest in her house as well. Huzoor□had given his blessed kurta to be used as her shroud, and had bid her farewell from this world with tears and duaas.

Hadhrat Ali□was born approximately nine years prior to the advent of Islaam. He then became a part of the family unit of Nabi-e-Kareem□, and he had accepted Islaam during his childhood. Nabi-e-Kareem□had personally spiritually nurtured, disciplined, and admonished him, and had bestowed

him with great rewards. He had also diligently seen to his Taaleem (education). This was to the extent that Hadhrat Ali was bestowed with the character of Nabi-e-Kareem, and his attributes were an emulation of, or he was 'dyed in the colours' of the attributes of Nabi-e-Kareem. Hadhrat Ali had attained his knowledge from Nabi-e-Kareem personally.Hadhrat Ali had developed a pious and right minded nature; he adopted contentment for his predestination, and was always happy. Allaah had blessed Hadhrat Ali with an abundance of honour, and he was blessed with respect of good thoughts and elevated status amongst the populous. He had never prostrated before any idol, or man-made deity, nor did he walk the path of Shaitaan in praying to any idol. He also completely abstained from offerings to any idol. Hadhrat Ali τhad neither ever presented himself with humility to, nor supplicate in the favour any idol, nor did he sacrifice any animal as an offering to these statues. He never touched any stone, nor did he perform the ritual of circumambulation of any tree – which was the Pagan customs of those times.

Hadhrat Ali wasalways attractive and handsome. As far as his physical aspect is concerned, he was neither tall, nor was he short. He was endowed with great strength. His beard was thick, and his face exuded beauty, with a cheerful and lively countenance. He was a little on the stout side. He had large eyes, broad shoulders, and rugged hands. He had little hair on his head. His temperament was one of humility. He was a person that had no possessions.He used to adorn his body with summer clothes during winter, and winter clothes during the summer months.He honoured guests very greatly.

Hadhrat Ali's virtues were overwhelming. His personality included exceptional qualities, praiseworthy virtues, and beautiful attributes. He was a person who was blessed with

conducting supernatural fetes – a leader in the recognition of Allaah, and of the masses, the crown of orator ship, master of eloquence, sermons were his field of honour, high in inspiration, and the door to the city of knowledge. Effulgence was visible from his talks, and from his tongue flowed words of wisdom. He was the fountainhead of justice, and was one who had never made wrong decisions. No beggar would leave empty handed from him if a plea was put forth. At the time of the Hijrat of Huzoor-e-Paak, Hadhrat Ali stayed behind because he had been made a trustee by Nabi and many Makkans. After having returned all the trust that he held, to their respective owners, did he undertake the far revolving journey of Hijrat concealed by the night's darkness. Hadhrat Ali indeed possessed physical strength, he was extremely brave, and he was a horseman second to none. He was capable of breaking the back of many a tyrant and oppressive person.

Whoever had challenged him was overpowered. Whoever he called out for a duel in battle was killed. He was the brave soldier who took on the brave and famous soldier Umar bin Wudda, and defeated him. Hadhrat Ali was made the flag bearer in the Battle of Khaiber by Huzoor-e-Akram. Hadhrat Ali had sent to Jahannam the tyrant Jew Marhab. ManyIslaamic victories were realised by the hands of Hadhrat Ali. Witness's bear testimony to the fact that Hadhrat Ali had been seen in the battlefields overpowering, and attacking the enemy repeatedly.

The enemy would always look for an escape route when encountering him in battle. He was self-respecting and upright that he would not seize the weapons of the slain enemy, nor lift his gaze towards the enemies valuable items. Actually, during the war, he would not take the life of an opponent who was in difficulty, or who was already injured. He thought this would be very wrong. He would be very considerate of such people.

He never belittled any opponent, and he never betrayed the secrets of anybody. He was always in the forefront during Jihad – in the path of Allaah□□. Hadhrat Ali□had displayed bravery in all the battles he fought, and he extinguished the flames of trials and calamities that he had encountered. He challenged misfortunes and calamities, purified disbelievers, and he overwhelmed, and was firm on the infidels.

Hadhrat Ali□was a forerunner in ascetism, as well as a friend of the believers. He was sent to Huzoor-e-Akram□, as Haroon□was sent for Moosa□. He resembled the image of Hadhrat Eesa □ .Hadhrat Ali □ abhorred and hated the world, and all it had to offer in terms of its glitz and glamour, and he used to constantly sigh and cry (in the thought of Allaah□, and the Aakhiraat). He would be found mostly in a state of anxiety, and he used to cry like an orphan. He used to shiver like a person who was ill with fever. He used to devote himself to the servitude of Allaah□ with great zeal, and he used to be in continuous fight with his carnal self. Eating little, and working a great deal to attain good results were his likes. Hadhrat Ali □held great reverence for religion, and he was constantly concerned of the welfare of, and loved the indigent. He was a man of compassion, and his tongue remained constant in the remembrance of Allaah□. He never what was baseless, and he never lied. The believers loved Hadhrat Ali□, and the hypocrites hated him. He had spent his whole life fighting in the path of Allaah□. He upheld the limits that Allaah□ set, and passed his time in servitude, humility and self-abasement. When he neared the age of sixty, in the year 40 AH, ibne Muljam martyred Hadhrat Ali□, and Hadhrat Ali□’s soul elevated itself to the presence of Allaah□.

(Sheikh)
Muhammad Siddique Minshaawi □

Hadhrat Ali 's Intelligence and Prudence

Suddenly a mounted messenger came running and shouted saying, "Ya Rasoolullaah! The Quraish have broken their vow". Nabi-e-Kareem announced for the preparation of the conquest of Makkah. Meanwhile, Hadhrat Haatib bin Abi Balta'a wrote a letter addressed to the Quraish in which he notified them of the departure of Nabi-e-Kareem to Makkah with an army, and about the preparations related to this. Haatib gave the letter to a woman and he gave her supplies so that she would reach Makkah and deliver the letter for him to the Quraish. Subsequently, the woman hid the letter under her hair, and covered her hair with a hairpiece, and she immediately departed for Makkah. Haatib's actions were revealed by way of Wahy (Heavenly message), so Huzoor-e-Akram sent Hadhrat Ali ibne Taalib, and Hadhrat Miqdaad,orHadhrat Zubair bin Awwaam, and said, "Arrest that woman, and said that Haatib had passed into her hands a letter that he had written to the Quraish of Makkah in which he has revealed our preparation and warned them regarding our plans.

The two of them went running, and they caught up with the women at a certain place, and they asked the woman, "Do you have in your possession a letter?" She replied in shock, "No, I donot have any letter". The two of them then searched the woman's luggage, and the camel's saddle, but they did not find anything. When they felt hopeless, and started their return,

Hadhrat Ali addressed the woman with firm determination, and conviction, "I take an oath by Allaah that the revelation that came to Rasoolullaah can never be untrue, and Rasool-e-Kareem had also never lied to us. By Allaah! Present that letter or else we will undress you. "When the woman realised the gravity of the situation, and saw on their faces the effects of solemnity, she said, "Turn your face a little".When Hadhrat Ali turned his face, she took out the letter from under her hair. Hadhrat Ali 's face shone. He took the letter from her, and returned to Rasoolullaah .[1]

Narrative 02

You are My Brother in this World and in the Aakhiraat

Hadhrat Ali came into the esteemed presence of Nabi-e-Kareem with tears flowing, and wiping his tears with the corner of the cloth he was wearing said, "O Rasoolullaah ! You have paired between your Sahaaba-e-Kiraam brothers, but you did not make me a brother to any of them. Nabi-e-Kareem smiled, and sat Hadhrat Ali down beside him and embraced him, and said, "You are my brother in this world and in the Aakhiraat". Then Huzoor made the following announcement in a general gathering, "People! This, Ali is my brother. This, Ali is my brother"[2]

Narrative 03

[1] Ref.: Taareekh Al Tabree (3/48/49); and "Al Raraheeq Al Maktoom (379/380)
[2] Ref.:"Seerah Ibne Haashim" (150/2)

Hadhrat Umar Kisses Hadhrat Ali

Narrative 04

n aggrieved man came crying, presenting himself to Ameerul Mu'mineen, Hadhrat Umar ibnul Khattaab □, and in a strong, loud voice retorted, "O Ameerul Mu'mineen! Afford me your assistance. O Ameerul Mu'mineen! Afford me your assistance". Hadhrat Ameerul Mu'mineen became perplexed and said, "Why, who should I help you from"? The man turned his sights to Hadhrat Ali □, and indicating towards him said," From this man who is seated right by you". Hadhrat Umar ibn Khattaab □ looked towards Hadhrat Ali ibn Taalib □, and said, "O Abul Hassan! Stand up and seat yourself next to this complainant for who I mediate. Hadhrat Ali bin Abi Taalib □ stood, and sat down next to the man. Both of them debated mutually, then the person who demanded that justice prevail left. Then Hadhrat Ali □□returned to sit at the spot next to Ameerul Mu'mineen □.Hadhrat Umar □ noticed that Hadhrat Ali □'s face showed signs of offence. Hadhrat Umar □ asked, "O Abul Hassan! What is the matter? Why has the colour of your face changed? What? Did this incident upset you"? Hadhrat Ali □ replied, "Yes."Hadhrat Umar □ asked Hadhrat Ali □, "On what account did this incident upset you?" Hadhrat Ali □ replied that Hadhrat Umar □ had requested in the presence of the complainant by his family name when he said, "O Abul Hassan! Stand up!" Why did he not rather say, "O Ali □! Stand up, and sit next your adversary?" Farooq-e-Aazam □'s face lit up. On his face became visible the appearance of happiness, he embraced Hadhrat Ali □, and saying the following he began kissing him. He said, "May my father be sacrificed for you, it is because of you that Allaah □ has granted me guidance, and it is through you that Allaah □ had removed me from darkness, and blessed me with effulgence."[1]

[1] Ref.: "Taraa'if Dunoo and Min 'Ayoonal Ath Raath" (15/1)

The Brave Lad

One day Abu Taalib's sights fell onto his son Hadhrat Ali . He saw that Hadhrat Ali τ was standing secretly behind Nabi and was performing salaah. This was the first occasion that Abu Taalib realised that his 'young lad' had already adopted, and started following the footsteps of Muhammad , and he has accepted his religion and way of life, and he had distanced himself from the objects of worship of the Quraish. When the lad had completed his salaah, he came close to his father bravely and with steadfastness, and he presented himself, he called out and said, "Beloved Father! I have taken my oath of belief in Allaah , and His messenger , and I have proclaimed the truth of, and followed the religion of Huzoor . Abu Taalib said, "Remember! This person invites you only towards goodness. Hence stay bound to his lap.[1]

Narrative 05

The Character of a Royal Mount

Flames of battle were raging during the battle of Uhud. The dead bodiesof the infidels' were scattered after being struck by the swords of brave soldiers, and death was hovering over their heads. During this time, Hadhrat Ali (was holding high the flag of the Muslims), and Abu Sa'ad bin Abi Talha was holding up the flag of the infidels, when he sawHadhratAli , and he rushed with his horse towards the middle of the battlefield, where soldiers necks were been dismembered from their bodies, and he bragged and said with pride, "What! Is there anyone to challenge me in the battlefield?" No one answered. He called out loudly, with a tone of pride, "What! Are you not responding to the fact that the slain among you are going to Jannat-Paradise, and the slain

[1] Ref.: "Khulafaa Ar Rasool ε" (448/449)

among us are going to Hell? On the day of reckoning does anyone not desire that he reaches Jannat-Paradise through my sword or that through his sword I go to Hell? Hadhrat Ali replied to the questions posed by the infidel Abu Sa'ad bin Abi Talha, "I swear on the Being in Whose hands my life is, I would not separate myself from you either until the moment you send me to Jannat-Paradise with your sword, or that I send you to hell with mine. They met between both sections of the battlefield, and they challenged each other, Hadhrat Ali , with one swipe of his sword, cut Abu Sa'ad bin Abi Talha's leg off.

He fell to the ground, and Abu Sa'ad became unclothed. He then appealed, "O son of my Uncle! I take an oath on Allaah, as I talk to you, and I request that you be merciful to me. "Hadhrat Ali left him alone." Huzoor said "Allaahu Akbar", Hadhrat Ali 's companions asked him to explain as to why he left his enemy be, as he could as well have 'finished him off'. **Hadhrat Ali replied that because he became unclothed when he fell, parts of his anatomy which ought to be covered were revealed, and he had also pleaded for mercy.**[1]

Narrative 06

Hadhrat Ali 's Attaining Permanent Relief from the Saliva of Huzoor

Darkness had spread itself through the surrounding mountain pass, and Makkah was hidden by the darkness. During that time, a young Quraishi, Ali ibn Abi Taalib placed hisstaff on his shoulder and in the darkness of the night, hiding from people, he tied his goods, and began his journey. The reason for this was that Hadhrat Ali for three

[1] Ref.: "Seerah Ibne Haashim" (3/77;78)

days went around locating people to return to them the trust that they had given to Nabi, which Nabi in turn had placed in the care of Hadhrat Ali . He had remained in Makkah. The young man, without doubt or fear, with courage continued his journey. He travelled during the night, and during the day he would stop and remain hidden. Hadhrat Ali had come reached Madeenah Munawwarah. His condition was such that his blessed feet were swollen and cracked. When Nabi-e-Kareem came to learn of his arrival, he summoned that Hadhrat Ali be sent to him. It was told to Huzoor that Hadhrat Ali was not in the condition to walk. Due to him walking excessively his feet were swollen. However, Huzoor Nabi-e-Akram , himself went to see Hadhrat Ali . Huzoor saw Hadhrat Ali lying on the ground. Nabi , overcame with compassion and mercy wept, and embraced Hadhrat Ali with enthusiasm. Then Huzoor , with his blessed hands placed his saliva onto the feet of Hadhrat Ali. From this Hadhrat Ali had recovered completely and he never ever suffered from difficulty of pain in his feet throughout his life.[1]

Narrative 07

Ali As a Brave and Courageous Young Man

Amidst the clanging and clamour of swords and lances, a cavalier and plucky man named Amr bin Abd Wadd leapt off the back of his horse, and with a tone of gluttonous arrogance and pride swaying his sword called out, "Is there any man in this field who would enter into a duel with me?" Not one of the Sahaabi took up his challenge, they all observed silence. After all, who would be prepared to take up a challenge from a cavalier of the stature of Amr bin Abd Wadd?

[1] Ref.: "AlKaamila Bin Al Shayr" (2/3-7)

He was capable of taking on ten persons with one blow of his sword. Nobody answered, and then a young man’s voice broke the silence, a young juvenile in whose arteries and veins permeated the dazzle of Imaan, and one who savored the closeness of Nabi . He was Ali bin Abi Taalib . He answered to the challenge of Amr bin Abd Wadd. Ali bin Abi Taalib presented himself to Nabi-e-Akram and said, “Ya Rasoolullaah ! I will take on his challenge to a duel.” Nabi-e-Kareem looked towards him with persuasive compassion, and seeing him at the peak of his youth said, “Sit down! Do you know that he is Amr?” Hadhrat Ali sat down, but Amr sent out an invitation of his challenge for a duel for a second time. Is there any man in this field who will come before me? Where is your Jannat-Paradise towards which you have acquainted your perceptions, so that I slay you? That Jannat-Paradise which you claim that should you be slain you will enter into. What, will you not send to me from among yourselves somebody to take me on in a challenge for a duel? What, are you not desirous of Jannat-Paradise? Hadhrat Ali stood up for a second time and said to Huzoor , “I am going to take on his challenge”. Nabi-e-Kareem gave Hadhrat Ali a dressing down and said, “Sit down! Are you not aware that he is Amr?” Hadhrat Ali sat down, but Amr’s ridicule increased and he played his masterstroke by boasting, and taking his sharp sword and threatening, and reciting the following verses, that were recited on the battlefieldto arouse the martial spirit of the soldier :

ولقد بححت من الّنداء	لجمعهم هل من مبارز؟
وفقت اذجَبُون المشجع	موقف القرن المناجزو
متسر عاً قبل لهذااهز	ولذالك إنس لم أجل
إن الشجاعة فى الفتى	واجود من خير الغر اعز

Meaning: Calling them continuously for someone to duel me, my throat has become hoarse I am like an

> antenna of distress poised at its place, and their braves became fainthearted and this is why this fine sword, my companion is swaying this way bravery and strength are attributes of young men and the best of their big-hearted are so fish like.

When Amr bin Abd Wadd pronounced these battle jeering taunts that shook hearts, it was as if live current fell onto the body of Hadhrat Ali. Hadhrat Ali 's measure of patience became saturated. He took off in full flight to the stem of Naboowat , presented himself and said, "Ya Rasoolullah ! I am going to take him on in a duel". Nabi-e-Kareem (at this time too) said, "Sit down, do you know that he is Amr?" Hadhrat Ali said, "I place my trust in Allaah", and with volition this lad thought even if it is that Amr, he gathered his steps and stood up, mounted his horse, rode close to Amr bin Abd Wadd and sang out the following anthem:

لاتعجلنّ فقد أتاك　　　مجيب صوتك غير عاجز
في نيّة و بصيرة　　　والصدق منجى كلّ فائز
من ضربة نجلاء　　　يبقى ذكرها عند الهز اهز

> Meaning: "Do not be so hasty your challenger for a duel is in front of you. He is not helpless, and he has come with complete intention and glad tidings. It is only the truthfulwho get granted successful salvation, in this way lances will be beaten in a way that all will remember".

Then Hadhrat Ali bin Abi Taalib Karramallaahu Wajhu reached Amr Wadd, and he cast his eyes into the eyes of Amr Wadd. Amr Wadd looked towards HadhratAli τ, he made himself look even more evil and said, "Hey Lad! Who are you"? Hadhrat Ali replied, "I am Ali Bin Abi Taalib". Amr Wadd said, "O Nephew! Where are your elders, those who are bigger than you in age. I donot have the desire to spill

your blood”. Hadhrat Ali □ replied, “O Amr! You have taken oath on Allaah saying that if there is a man from among the Quraish who has the audacity extends an invitation to you, you would accept.” Amr, while nodding in the affirmative replied, “Yes, I did say that”. **Hadhrat Ali □ said, “Therefore I am inviting you towards Allaah □, and His Messenger □, and I am inviting you towards Islaam.”** Amr said while laughing “I am not in need of this.” Hadhrat Ali □ said, “Then I invite you towards being slayed”. Amr replied, “Why, O Nephew? I take an oath on Laat that I donot desire to slay you”. Hadhrat Ali □ replied, “However, by Allaah! I desire to slay you”. Amr became angry. His veins swelled with anger, and he started gritting his teeth. This lad had tested him regarding his honour and respect. Subsequently he unsheathed his sword, and it came into his hands like flames of a fire, and he stepped towards this young Quraish lad to explode upon him his fury and anger. Hadhrat Ali □ protected himself from Amr’s blow with his shield. Amr broke the shield of Hadhrat Ali □ by striking it with a blow from its blade. The blade got embedded in the shield. This blow caused injury to Hadhrat Ali □ ‘s head. Hadhrat Ali □ immediately struck Amr across his shoulder, from which he was tossed bleeding, and he fell down. There were loud sounds coming from all around saying,

لا فتى الا على الله اكبر الله اكبر لافتي الا على

meaning: Ali □ is a young lad. Being victorious, Hadhrat Ali □ returned reciting the following poetic verses:

على تقتحم الفوارس هكذا   عنى و عنهم أخروا أصحابى

عبدالحجارة من سفاهت رأيه   وعبدت رب محمد بصواب

Hadhrat Umar bin Al Khattaab □□asked, “Why didyou not remove his armour? There isnot such prized armour among all

in Arabia.” **Hadhrat Ali □ replied, “I felt shy to remove the armour of someone who is from my maternal progeny”.**[1]

An Indigent and Gold Coins

There was an old and frail man who approached a gathering of Ameerul Mu’mineen, Hadhrat Ali □, and grovelled. His eyes were hollowed in their sockets, and his forehead was raised. He portrayed signs of poverty, indigence, and hunger, and the clothing he wore had countless patches on them. He approached at a snail pace and he seated himself in front of Hadhrat Ali □. His lips quivered due to being ashamed. When his overwhelming emotions subdued, he spoke with little vigour in the court of the Khaleefa, “O Ameerul Mu’mineen! I am in need. Before presenting my need before you, I went to the court of my Sustainer and presented my need before Him. If you fulfil my need, I will say the praises of Allaah □ and express my appreciation to you, and if you donot fulfil my need, I will praise Allaah □ and I will accept your excuse. Hadhrat Ali □ replied, “Write what you have said on the ground, because I cannot bear to see your facial indignity of your having to ask. The man wrote on the saddle, “I am in need”. Hadhrat Ali □ said that a pair of clothes be given to him. The clothes were brought forth. Hadhrat Ali □draped the clothes over him. Then the man recited the following poem:

ان لنتحسن ثناءی نلت مکرمة   ولست تبغی بما قد قلت

اِن الشناء لیحیی ذکر صاحبه   کالغیث یُحي نداه السهل والجلا

لا تزهد الدهر فی خیر تُوفَّقه   فکل عبد سیجذی بالذی عملا

Meaning: Ameerul Mu’mineen has clothed me with such clothes, which would age, but I will clothe Ameerul

[1] Ref.: “Seerah Ibne Haashim” (3/236)

Mu'mineen with beautiful praises. If Ameerul Mu'mineen accepts my praises, then he has accepted something that is respectable, and whatever I had said in praises, will not be found by him in recompense. The remembrance of this praise is kept alive like the roar of a lion is alive in the fields and the mountains. So never be predisposed in doing good deeds, from which you would get guided, because each servant will be recompensed with due recompensation. (When Hadhrat Ali heard his poem) he said, "Bring the gold coins". Subsequently one hundred Dinars were brought. Hadhrat Ali gave them to the beggar. The assistant in the treasury said, "Ameerul Mu'mineen! You have given him a clothes as well as one hundred Dinaars?" **Hadhrat Ali replied, "Yes, I heard Rasool-e-Kareem saying, 'People should be given according to their rank'. According to me, that person was indeed of that rank".**[1]

Narrative 09

Hadhrat Ali and Gold and Silver

Ibnut Tayyaah came running to the court of the Khaleefa. He saw Hadhrat Ali reminiscing in among those seated of the fragrant and pure ways of Huzoor-e-Akram Ibnut Tayyaah said, "O Ameerul Mu'mineen! The Treasury (Baitul Maal) has been filled with pale and white supplies (meaning filled with gold and silver). Hadhrat Ali immediately got up, took the support of Ibnut Tayyaah, and reached the Treasury. Having reached there,Hadhrat Ali turned the gold and silver upside down and said, "O pale commodities! You, O white commodities! Deceive someone else, not me. After that Hadhrat Ali started distributing the goods among the Muslims to the extent that neither a Dinaar, nor a Dirham was left in the Treasury. Then Hadhrat Ali gave the instruction to

[1] Ref.: "Al Kanz" (2/230)

have the place cleaned and that water be sprinkled to clean the place, and then performed two rakaats of salaah.[1]

Narrative 10

*O Ali !! Your Rank is Such, Like the Closeness Haroon Shared with Moosa *

When Huzoor-e-Akram gave the instruction that Hadhrat Ali should stay in his house, and he had left for hijrat, the hypocrites started their rumour mongering saying that Huzoor had left leaving Hadhrat Ali belittled by considering him to be a burden. Word of these rumours had reached Hadhrat Ali , he picked up his armour and left, as this affected him to the stage of presenting him to Rasool-e-Paak . Hadhrat Ali stalled near a place near Madeenatul Munawwarah called "Jarf". Eyes wet with tears he said, "O Messenger of Allaah! The hypocrites are saying that you had left me behind due to the fact that you consider me a burden, and that you look upon me in a belittling manner". **Nabi with compassion replied that they are lying; the reason why I requested you to remain was because I had with me possessions that people left in trust with me. Now return, and see to the needs of my family and relatives, as well as your family and relatives.** TAakhiraat Huzoor said to Hadhrat Ali , "Are you not happy that you are to me, just as Haroon was to Moosa only that after me there will be no other messenger"? (Having heard this) the hurt and distress Hadhrat Ali felt had dissipated, and a smile broke from his lips, and then he returned to Madeenatul Munawwarah.[2]

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[1] Ref. "Ameerul Mu'mineen Abi Bin Abi Taalib min Meelad wa Ila Alash Shahaadah" (59)

[2] Ref.: "Taarekh Al Tabree" (3/103-104)

Who is the Most Brave Person?

Once, when Hadhrat Ali ibne Taalib was in Kufa, he sat on the mimbar and started quieting the people down, so that he could make them conscious of the state of the forerunners of the religion. He addressed the people saying, "People! Tell me, who is the bravest person of all"? The people replied, "Ameerul Mu'mineen! You are the bravest of all". He replied that he did not set out a challenge for anyone, but took a total vengeance on him, but tell me, from all the people, who is the bravest? The people replied, "We donot know, Ameerul Mu'mineen, you inform us who is the bravest of all". **Hadhrat Ali replied, "The bravest of all people is Hadhrat Abu Bakr Siddique ,** for this reason, that during the Battle of Badr, we made an enclosure for Nabi , and asked who would guard Rasoolullaah so that the infidels would not cause difficulty or harm to Rasoolullaah , and **I take an Oath in the name of Allaah! Besides Abu Bakr , there was nobody who came near to Huzoor . Abu Bakr stood at the head of Rasool , and his sword was unsheathed, and whoever of the enemy came close, Hadhrat Abu Bakr immediately put on an onslaught. Hence Abu Bakr is the bravest of all people.**[1]

[1] Ref.: "Majmah Al Zawaad" (9/461)

Had Ali Not Been There, Umar Would Have Been Destroyed

A crying woman came to Ameerul Mu'mineen, Hadhrat Umar bin Khattaab, and her condition was such that her clothes were dirty and crumpled. She was barefooted, and blood was flowing from her forehead and face, and behind this woman stood a tall, burly man, and he said in a very loud voice, "O adulteress! Hadhrat Umar asked, "What is the matter"? The man replied, "O Ameerul Mu'mineen! Stone this woman, I have married her, and in just six months she had given birth to a child". Hadhrat Umar gave the instruction for the woman to be stoned. Hadhrat Ali , who was seated right next to Hadhrat Umar said, "O Ameerul Mu'mineen! This woman is absolved of committing adultery". Hadhrat Umar asked, "How so?" Hadhrat Ali replied that Allaah says,وَحَمْلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا meaning: ". . . and her bearing him and his utter dependence on her took thirty months."(Surah Ahqaaf; Verse15), and وَفِصَالُهُ فِي عَامَيْنِ, meaning: "and his utter dependence on her lasted two years". (Surah Luqmaan; Verse 14).So when we take the period of her bearing (a child), from twenty four months from thirty months, it leaves you with six months. This results in that a woman can deliver within six months. (Having heard this), Hadhrat Umar lit up and he said, **"If (today) Ali was not here, then Umar would have been destroyed".**[1]

[1] Ref.: Ameerul Mu'mineen Ali bin Abi Taalib" (62)

Narrative 13

A Woman and Sahl bin Hunaif

It was during the darkness of the night that Hadhrat Ali was departing from Makkatul Mukarramah, and resolved to reach Madeenatul Munawwarah just before the break of dawn so that he could meet the Rasoolullaah. While en route, there was a place where the travellers broke the journey for a few days, where he stayed. In the still of the night,Hadhrat Ali saw a man approach a Muslim woman. The man knocks at the door, the door opens, and the man gives her something. The woman accepts what he gives her. A doubt befalls Hadhrat Ali concerning this woman *(by what he had just seen)*. He asked her, "O bondswoman of Allaah! Who is that man who comes to knock at your door every night, you come outside, and he hands something to you, and leaves. I donot know the man, but you are a Muslim woman and you do not have a spouse"? She replied, "He is Sahl bin Hunaif bin Wahb , and he knows that I am a woman who doesnot have anyone with me. During the night he chops the (wooden) idols of his tribe, and brings the wood to me so that I can prepare myself a meal."[1]

Narrative 14

The Tears of Ameerul Mu'mineen, Hadhrat Ali .

Ameerul Mu'mineen, Hadhrat Ali bin Abi Taalib , dressed in old and tattered clothes was seated distressed and afflicted, making Tasbeeh and Dhikr. Abu Maryam, (a

[1] Ref.: "Seerah Ibne Haashim" (2/138;139)

slave) presented himself, and with humility sat next toHadhrat Ali , and began speaking. He said, "O Ameerul Mu'mineen! I have come with a request that I want to place before you". Hadhrat Ali inquired, "O Abu Maryam, what is your request"? He replied, "My request is that you remove the sheet you are wearing from your body because it is so old and tattered". Hadhrat Ali bin Abi Taalib took hold of a corner of the sheet, placed it over his eyes, and started weeping profusely. Abu Maryam became ashamed and said, "O Ameerul Mu'mineen! Should I have had the slightest inclination that my request would cause such a great deal of hurt to you, I would never have made such a request". When the tears of Ameerul Mu'mineen eased slightly, he began wiping the tears from his eyes saying, "O Abu Maryam! My love for this cloth increases daily without fail. It is due to the fact that this cloth was given to me by my beloved and my friend as a gift". **With visible astonishment Abu Maryam asked,"O Ameerul Mu'mineen! Who was your friend"? Hadhrat Ali replied, "My friend was Hadhrat Umar ibne Kattaab . Without doubt Hadhrat Umar was sincere to Allaah , and Allaah also did good to him. Then Hadhrat Ali started weeping again, because from his bosom came the sound of echoing.**[1]

Narrative 15

The Dowry of Hadhrat Faatimah Zahraa

Once a woman came running, and after having entered the house, she went up to Hadhrat Ali and said, "Are you aware that Rasool-e-Kareem has received a proposal for marriage of Hadhrat Faatimah Zahraa "? Hadhrat Ali

[1] Ref. Al Madeenah Al Munawwarah" (3/938)

being surprised replied that he didnot have any knowledge regarding this. She then suggested that Hadhrat Ali □should go to Rasoolullaah □;as Huzoor □would give Hadhrat Faatimah □’s hand in marriage to him. Hadhrat Ali □ said that he did not own anything, “How will I get married”? He asked. She replied that if Hadhrat Ali□ went to Huzoor □, and asked Huzoor □ for Hadhrat Faatimah □’s hand in marriage, Huzoor □ will marry them. This woman persisted Hadhrat Ali □ to do as she suggested to the extent that Hadhrat Ali □ presented himself in the presence of Huzoor □. When he sat before Huzoor □, and due to him becoming in awe of Huzoor □,he was not able to say anything because of the awe and the majesty of Huzoor .

Nabi-e-Kareem □ with a smile asked, “O Ali □! What is your reason for having come”? What is your need”? Hadhrat Ali □ remained silent out of shame and modesty. Huzoor-e-Aqdas□‘s said, “It appears that you have come with a proposal for the hand of Faatimah □”. Hadhrat Ali □replied, “Yes I have”. Nabi-e-Kareem □ asked, “Is there anything you have by which you would make her permissible for you”. (Do you have anything to give her in terms of a dowry)?Hadhrat Ali □ replied, “By Allaah! I have nothing O Rasoolullaah □!” The personage who was effulgence itself □asked, “Where is the armour that I gave you to use as a source of yourweaponry”? Hadhrat Ali □ replied, “I have it with me I take an oath on that Being in Whose hands my life is, that armour is alleged to have a monetary value of which is four hundred Dirhams”. Nabi-e-Akram □ became happy and said, “I have married you with this (as dowry), so send it to me.”[1]

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[1] Ref.: “Fazaa’ile Ashaabah” (2/686)

Narrative 16

*Hadhrat Ali was Close to Rasoolullaah *

One day Sayyidah Faatimah Az Zahraa went to meet her esteemed father, Huzoor-e-Akram , during his illness on the day he was called to the mercy of Allaah . WheneverHadhrat Faatimah Zahraa entered the home of the Messenger Huzoor always asked if Hadhrat Ali had accompanied her, as if Huzoor had some important work with him. On this occasion, too, Huzoor asked Hadhrat Faatimah Zahraa if Hadhrat Ali had come with her, to which she answered," No, he hasnot come yet". A little while later Hadhrat Ali came, and presented himself in the service of Huzoor-e-Akram . The women who were sitting around Huzoor left the room and sat at the door. Umme Salma said, "I was close to the door, and I saw that Hadhrat Ali was bent over Huzoor-e-Aqdas , and was whispering to Hadhrat Ali . It was at this time that Nabi-e-Kareem left this world. Thus Hadhrat Ali only, at this time was the closest to Rasool-e-Kareem ."[1]

Narrative 17

Hadhrat Ali and a Contemptuous Jew

A Jew called "Marhab" was riding on his horse. He was a very contemptuous and proud Chieftain, and with extreme vehemence he rode reciting the following war cry:

قد علمت خير أُنى مرحب　　　　شاكى السلاح بطل مجّر

إذا الحروب اقبلت تلهّبُ

[1] Ref.: "Musnad Ahmad" (6/300)&"Fazaa'ile Ashaabah" (2/686)

> Meaning: “Khaibar knows that I am Marhab I am armed, I am brave, and I am an experienced person, since the flames of battle are ablaze”.

Aamir bin Sunaan□, emerged as he gave reply to this war cry, and he said:

قدعلمت خيب أنى عامر   شاكى السلاح بطل مغامر

> Meaning: Khaibar knows that I am Aamir. I am armed, I am brave, and I am one who is prepared to bout my soul”.

Both stood across each other. Swords were crossed. The Jew Marhab’s sword penetrated the shield of Hadhrat Aamir □. Hadhrat Aamir □□intended to attack from underneath, and his sword struck and he got martyred. People started saying that Aamir □’s action came to naught, as he had slain himself. Hadhrat Salamah bin Ila Kua’a □ came running, and crying, he came into the presence of Huzoor-e-Aqdas □. Huzoor □asked,”O Salamah □! What happened to you”? While wiping his tears, Hadhrat Salamah □, “People are saying that Hadhrat Aamir□□has destroyed his actions”. (Having heard this), Huzoor-e-Kareem □’s, effulgent face turned perplexed, and angrily he asked, “O Salamah □! Who has said these words”? Salamah □ replied that some of the Sahaabah □ of Huzoor □ are saying this. Nabi-e-Paak □ said, “These are lies! Instead, Aamir □ has got double the rewards”. TAakhiraat, Nabi-e-Kareem □ conferred the flag to Hadhrat Ali □. Subsequently Hadhrat Ali □ came into a duel with this Marhab the Jew who said:

قد علمت خير أُنى مرحب   شاكى السلاح بطل مجّر

إذا الحروب اقبلت تلهّبُ

Meaning: "Khaibar knows that I am Marhab I am armed, I am brave, and I am an experienced one, since the flames of battle are ablaze".

Hadhrat Ali bin Abi Taalib while coming forward gave reply to his contemptuous and proud war cry saying:

أنا الذى سمّتنى أُمِّى حيدرة   كليث غابات كريه المنظر
أوفيهم بالصَّاع كُيل السّندرة

> Meaning: "This is the one who my mother gave the name Haider to. As a lion of the jungle I am gruesome. I slay the enemy with awful quickness".

Then he reached within close proximity, and attacked Marhab in such a way, the way that a lion attacks its prey. Hadhrat Ali lifted his sword towards the sky, and swiped at Marhab's head with the blade in a way that separated his body into two pieces. Marhab, like a bull, kicked around, and fell in his own blood and died. [1]

Narrative 18

Who Will Become Vicegerent?

Morning had broken, and the sun had begun spreading its beautiful rays upon Madeenatul Munawwarah. People had congregated to enquire about Huzoor 's health. Huzoor-e-Aqdas was resting in his sick bed. When Hadhrat Ali emerged from the blessed abode of Huzoor , the people who were standing outside the house appeared as a big crowd of people. They asked Hadhrat Ali , "How is Huzoor 's health"? Hadhrat Ali replied, "Praise be to Allaah, Huzoor is

[1] Ref. "Musnad Ahmad" (4/53)

well". Hadhrat Abbaas bin Abu Muttalib took hold of Hadhrat Ali 's hand, and took him aside. Then, with his lips close to Hadhrat Ali 's ear, he said, "I feel that Nabi-e-Kareem would meet with His Creator during this illness, therefore enquire from Huzoor as to who is rightful of the Khilaafat currently? If the right of Khilaafat is from among us, then we will know that we are the rightful inheritors of the Khilaafat, and if it is made known to us that the Khilaafat is due to another clan, then we can oversee that the Khilaafat be handed to them.Hadhrat Ali said, "I take an oath by Allaah! If we engaged Rasoolullaah on this matter,then Huzoor will stop us from this, and the people will never engage us on this. I swear by Allaah, I will not engage Huzoor-e-Akram on this matter.[1]

Narrative 19

Ameerul Mu'mineen In The Presence Ofa Hearing.

Hadhrat Ali Murtaza's armour got lost. When searched for, it was established that the armour was in the possession of a Jew. Hadhrat Ali said to the Jew, "This is my armour, I have neither sold this armour, nor have I gifted it to anyone". The Jew replied, "This is my armour, because it is in my possession". Hadhrat Ali replied, "Come, let's settle this matter before a Judge". Subsequently both appeared before the judge. The judge questioned Hadhrat Ali to put forth his case. Hadhrat Ali Karramallaahu Wajhu stated, "This armour that is in the possession of this Jew is my armour. I had neither sold it, nor have I gifted it to anyone". The judge then questioned the Jew, and asked what he had to say regarding the armour. The

[1] Ref.: "Taareekh At Tabree" (3/193;194)

Jew said, "This is my armour, and it is my possession". The judge then asked HadhratAli, "O Ameerul Mu'mineen! Do you have any proof that would show that this armour is yours?" Hadhrat Ali replied in the affirmative and said that this Qambar (who was his slave), as well as Hadhrat Hasan are witnesses to the fact that I am the owner of the armour. The judge said that it is not permissible for a son to be witness to his father. However, the findings are that the armour belongs to this Jew. The Jew was astonished at this decision beyond limit, and in his amazement started saying, "Ameerul Mu'mineen who brought me forth to his own judge and his own judge had ruled against him. I bear testimony that this religion is the religion of truth. I bear witness that there is no Deity but Allaah. And I bear witness that Muhammad is the Rasul-Messenger of Allaah. O Ameerul Mu'mineen! This armour indeed belongs to you. Please take it." [1]

Narrative 20

On the Day of Qiyaamah, Some Faces Will Be White, and Some Will be Black

Ameerul Mu'mineen, HadhratUmar Bin Al Khattaab had grantedHadhrat Ali bin Abi Taalib Karramallaahu Wajhu a piece of land which consisted of a water spring. Near this piece of land, Hadhrat Ali bought another piece of land, then, with the intention of having a well sunk, he gave the order for digging to proceed. While the people were digging, from beneath the earth sprung a spring of sweet, cool water. The people came running to Hadhrat Ali to break the good news to him. When the news was broken to him, Hadhrat Ali lowered his head with humility and spoke saying, "This is

[1] Ref."Taareekh Al Madeenatul Munawwarah (1/220)

good news only for the inheritors". Then, making his voice louder he said," People! I make Allaah my Witness! Then I make you my witnesses, that I have made the water spring, and the land sadaqah (charity) to the poor and destitute. It is a gift to the travellers in Allaah's path from far or near, and they travel in the condition of peace and reconciliation.For the purpose of that day when some faces will be white, and some faces will be black, so that Allaah would for the purpose of this (charity) save me from Hell and that Hellfire would be moved far from me.[1]

Narrative 21

An Interesting Decision of a Case

There were two people. One person had five rotis (flat breads), and the other had three rotis. As both of them sat together to partake of a meal, a third person approached. He offered the customary salutations to them. They gestured that he too should join them. Subsequently he too, partook of the meal with them. When they completed eating the eight rotis, the third person gave eight dirhams as a gesture for him partaking of the meal to them, and continued on his way. The person, who had five rotis, immediately tallied that for his five rotis, he took five dirhams, and he was in the process of giving the second person three dirhams for his rotis, but he was not happy with this and desired that the coins be shared. This incident was presented in the court of HadhratAli . HadhratAli advised the second person to accept the decision that his friend had taken as there was more benefit to him, (the second person) in that decision. However he retorted that whatever decision is taken considering rights with truth will be accepted by him. Hadhrat Ali Murtaza said, "The truth is that

[1] Ref."Taareekh Al Madeenatul Munawwarah (1/220)

you should rightfully get only one dirham, and your friend should get seven dirhams." That person became astonished at this amazing decision, and requested, "Explain this to me with proof, so that I may accept this decision." Hadhrat Ali Karramallaahu Wajhu explained, "You were three people. You had three rotis, and your friend had five. The two of you ate an equal amount, and you gave the other person also the exact amount to eat. Your three rotis divided by three gives nine pieces. You take your nine pieces and add them to your friends fifteen pieces which will give you twenty four pieces. If all three of you had eaten the exact amount, then each one of you had eaten eight pieces. From your nine pieces you had eaten eight by yourself, and you gave one to the traveller. Your friend, from his fifteen pieces ate eight, and he gave him seven. Therefore from eight dirhams you are entitled to get one dirham, and your friend rightfully must get seven dirhams." (After having heard the decision) the man smiled and said, "Now I have understood, I am happy!"[1]

Hadhrat Ali Murtaza and the Gold Utensil

The servant of Hadhrat Ali Murtaza, "Qanbar" presented himself in the service of HadhratAli, and in a moralizing way said, "O Ameerul Mu'mineen! You donot leave anything in terms of keeping anything for yourself. Your family have a share in the possessions too. I have hidden something for you." Hadhrat Ali enquired with astonishment, "What is that which you have hidden?" Qanbar replied, "Come with me." Qanbar lead the way, and Ameerul Mu'mineen, Hadhrat Ali Karramallaahu Wajhu walked behind, following him until they

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reached a small room. In the room, beneath a wall, was placed a big sack, which was covered by a cloth. When Hadhrat Ali uncovered the cloth, he established that these were filled with utensils of gold, and utensils of silver which were decorated in gold. When he saw this he said, "May you be destructed! Do you want to start an inferno in my house?" Then he weighed the utensils, and distributed them among the people saying the following, "O World! Be gone! Go and deceive someone else.

Narrative 23

Allaah's Aiding of His Friends

It was some time before Asr, when Hadhrat Sa'ad bin Abi Waqqaas was walking in the markets of Madeenatul Munawwarah. And he reached a place called Ahjaar Alzeet. He noticed that some people had gathered around a person who was mounted on his conveyance, and in a very loud and uncouth manner was screaming, and saying derogatory things about Hadhrat Ali · which was contrary to HadhratAli's nobility. Hadhrat Sa'ad asked, "What is happening here?" **One person replied that that man seated on his camel is saying things that are derogatory of the nobility of Hadhrat Ali.**Hadhrat Sa'ad τ became angry, and pushing through the crowd of people went to the front, and said to the person on his conveyance, "O Person! Why are you being derogatory to the nobility of HadhratAli? What, is Hadhrat Ali not among those who were first to become Muslim? What was Hadhrat Ali not the first person to perform Salaah with Rasool Kareem? What, is HadhratAli, not the foremost among all in being Zaahid Fil Dunya (one who abstains from seeking the mundane)? What is Hadhrat Ali not the most knowledgeable among us? What is he not the son-in-law of Rasoolullaah? Did Huzoor not wed his daughter to HadhratAli**?**What, was Hadhrat Ali not Rasoolullaah's standard bearer during

the wars?" After this, Hadhrat Sa'ad turned his face toward the Qibla, and proceeded to curse this person saying, "O Allaah! This man had shown rudeness to one of your friends. (I request) that this congregation of people do not turn away from here, until You show to them the might of Your Power!" By Allaah! **The people hadnot started dispersing when the camel on which this man was seated jerked wildly, and threw him off, so severe was his fall that his head was severed from his body, and rolled a distance away making it plainly visible that it was apart from his body, and he died there and then.**

Narrative 24

Hadhrat 'Ali □ and the Door of a Fortress

During the thick of battle, with death hovering overhead.Hadhrat Ali□proceeded forward with the desire for martyrdom, and staking his life he fought without any fear, to the extent that he □had disposed many of the Jews. Annexure of the fortress was close at hand. Suddenly from among the enemy, a group surrounded the fortress. From among the people who had surrounded the fortress, was a man who had dealt a blow with such force, that the lance of Hadhrat Ali□ fell from his hand. (Having seen this) Hadhrat Ali□ addressed him saying, "I take an oath on the Being in Whose control my life is, that I, too, will taste the enjoyment of that (the martyrdom) of Hadhrat Hamza □had tasted, or Allaah □ will definitely open (the fortress door) for me. Subsequently, Hadhrat Ali □darted with haste towards the old door that was lying near the fortress like a lion. He picked up the door, and like a shield, used it to defend himself. For as long as they fought, the door remained consistently with Hadhrat Ali□, to the extent that Allaah □ gave victory to Hadhrat Ali τ over the fortress. Then Hadhrat Ali threw the door away.**Abu Rafê**

□the slave of Rasoolullaah□says the army of Hadhrat Ali□is witness to the fact that me and my seven companions tried to lift this door off the ground or turn it over, but we could not.

The Request of the Servant of Hadhrat Faatimah □

Before the rising sun brings upon the earth its golden rays, to get up from its slumber, Hadhrat Faatimatuz Zahraa □ started completing all the household chores. She was very beloved to Nabi-e-Kareem □**.**Hadhrat Faatimah □had begun milling the wheat by means of a grind stone, as she was grinding, her hand developed blisters which started tearing. She then lifted a small leather water container, and started filling the container with water. This caused the strap of the container to mark a deep impression around her neck. She then took a broom and started sweeping every nook and cranny of the house. This covered Hadhrat Faatimah □'s scarf with dust. She then placed a pot on the burner, and started blowing on the embers for the fire to take on. Then she started setting alight wood, and this caused her clothes to get dirty. Doing all these chores, Hadhrat Faatimah □ was truly caused great difficulty.

One day there were some prisoners of war, and slaves that were brought to Nabi-e-Kareem □. Hadhrat Faatimah □'s husband, Hadhrat Ali Karramallaahu Wajhu came running and said to Hadhrat Faatimah □, "O Faatimah □! There are some prisoners of war, and slaves that have been brought to Rasoolullaah □**.**Go and ask Nabi □ to make available one slave for you." Subsequently Hadhrat Faatimah □went to Huzoor-e-Akram □, and requested that Huzoor □ make available to her a slave. Rasoolullaah □ did not grant her a

slave and said to her, **"Should I not show you something better than a slave? (it is this, that) when you go to lie down on your bed, then recite thirty three times Subhaanallaah, thirty three times Alhamdulillaah, and thirty four times Allaahu Akbar." HadhratFaatimah lifted her head with shame and modesty announced, "I am happy with Allaah, and His Rasool ." Then she returned home.**

Narrative 26

The Reward of One Good Deed is Multiplied Tenfold

A beggar in tattered and old clothes approached, he was an embodiment of poverty and humility. His body too, was weak and vigour less. He presented himself in the court of Murtazawee and stretched his hands in a pleading gesture for alms. Hadhrat Ali Karramallaahu Wajhu,requested to Hadhrat Hasan , "Go to your mother and say to her that your beloved father requests you should give one dirham from the sixdirhams he had given you." Hadhrat Hasan went, and after a short while returned, and said," My mother says that she has reserved the six dirhams to buy flour." Hadhrat Ali said that the Imaan (faith; trust) of a servant of Allaah cannot be sincere until the time that his trust on Allaah supersedes the trust of what he possesses**.**

He then Instructed Hadhrat Hasan to fetch all six of the dirhams that he (Hadhrat Ali) had given Hadhrat Faatimah . Then Hadhrat Ali gave the beggar all six dirhams.Hadhrat Ali had hardly stood from the place where he was seated during the course of this interaction, when a man appeared with a camel, which he intended, selling. Hadhrat Ali asked, "Brother! How much do you want for your camel?"

He replied, “One hundred and forty dirhams”. Hadhrat Ali replied, “Tie the camel here I will give you the money for it a little later”. The man responded likewise. He tied the camel, and wherefrom he came, he had returned. A short while later another man came by. He asked, “Whose camel is this?” Hadhrat Ali replied that it was his camel. The man asked, “Do you want to sell this camel?” Hadhrat Ali □ replied in the affirmative. The man asked Hadhrat Ali □, “How much do you want for this camel?” Hadhrat Ali □said that he wanted two hundred dirham for the camel. The man replied that the deal is done, he would purchase the camel. He took the camel by the reigns, and gave Hadhrat Ali □ two hundred dirham. Then Hadhrat Ali □ paid the man from who he bought the camel one hundred and forty dirham. Hadhrat Ali τ then sent the remaining sixty dirham to Hadhrat Faatimah Zahraa □. Hadhrat Faatimah□ asked, “What is this?” Hadhrat Ali □ said that this is the promise that Allaah □ has kept through the tongue of His Rasul-Messenger I of the following verse:

مَن جَآءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا

(Surah Al An ‘aam: 160).

Meaning: “Whoever brings forth one good deed his reward will be tenfold.”

A Cloth for Three Dirham

One day Hadhrat Ali bin Abi Taalib Karramallaahu Wajhu went to the market. He intended to buy a piece of cloth for himself. When he reaches the clothing merchant’s shop, he requested that he be shown pieces of cloth to the value of three dirham. When the store owner recognised Ameerul Mu’mineen, Hadhrat Ali bin Abi Taalib □, feared that he would not charge him. Due to this, Hadhrat Ali □ did not

purchase the cloth from the merchant, and went to another merchant. When he reached the next merchant, this merchant too, had recognised Ameerul Mu'mineen, hence, Hadhrat Ali didnot purchase the cloth from him either. In this manner, Hadhrat Ali went to a number of merchants, until he reached a place where there was a young lad from who he purchased a cloth to the value of three dirham. When Hadhrat Ali wore the cloth, it fitted from the knees to the ankles. When the merchant arrived, someone notified him that his son had done a disservice by selling a piece of cloth to Ameerul Mu'mineen for three dirham. What if he would have asked Ameerul Mu'mineen to pay two dirham? The merchant took one dirham, went to Hadhrat Ali Abi bin Taalib Karramallaahu Wajhu, and said, "O Ameerul Mu'mineen! This dirham belongs to you, please take it." Hadhrat Ali looked puzzled and replied that the dirham did not belong to him. The merchant replied, "O Ameerul Mu'mineen! The cloth you purchased from my stall was worth two dirham my son by mistake sold it to you for three dirham." **Hadhrat Ali bin Abi Taalib smiled and said, "Your son had sold me this cloth (for the price) to my satisfaction, and I bought the cloth from him due to his satisfaction."** (Having heard this),the merchant took his dirham and returned to his stall.[1]

Narrative 28

Make Those Dear to You Fearful of Allaah's Punishment.

Nabi-e-Kareem I had invited people in secrecy towards Islaam for three years. Then the following noble verse was revealed: وَأَنذِرْ عَشِيرَتَكَ ٱلأَقْرَبِين (Surah As Shuara' Verse 214). Meaning, "Make those who are near and dear to you

[1] Ref.: "Natghab Kanzul Ummaal" (5/57)

aware of Allaah ’s punishment”. **This is when Nabi-e-Kareem gathered the Banu Abdul Muttalib, and he made arrangements for their meals. All of them partook of the meals to their fill, but the food appeared to have remained untouched, and they had drank to their fill, but the vessels that they had drunk from remained full and appeared untouched (due to the miracle of Huzoor-e-Akram).** Whatever remained appeared as if had not been touched whatsoever. Aakhiraat, Huzoor-e-Aqdas said,”O Banu Abdul Muttalib! I have been sent to you in particular, and to the people in general.” Then Huzoor recited the verse scripted above. Huzoor then said, ”Who of you takes allegiance to this, that he will become my brother, and my friend”? None of them stood up. There was silence spread over them, which made it feel like there were birds perched on and around them. However, this silence was broken by the voice a child who said, “. . . I will”. The child was Hadhrat Ali bin Abi Taalib , who was standing right next to Nabi-e-Kareem . He said for the second time in a convincing manner that I will become Huzoor-e-Akram’s brother and friend. Nabi –e-Kareem ’s face lit up with joy, and he requested HadhratAli to sit down. Hadhrat Ali sat down. Nabi-e-Kareem made the same request for a second time, and no one responded besidesHadhrat Ali . Hadhrat Ali , who was standing next to Nabi said that I will become your brother and friend.Huzoor said to him, “ Sit down . . . sit down”. Nabi-e-Kareem made the same request for the third time, and no one responded besides Hadhrat Ali bin Abi Taalib . Hadhrat Ali said, “I . . . I will become the brother and friend of Huzoor ”. Huzoor-e-Akram smiled, then in a loving gesture

patted the chest of Hadhrat Ali bin Abi Taalib □ due to the joy in the action that was portrayed by Hadhrat Ali □.[1]

Huzoor-e-Aqdas □'s Supplicating on Behalf of Hadhrat Ali □.

Hadhrat Ali □ once was lying on an old and tattered mat. It was due to his suffering from an extremely debilitating ailment that he had to be restrained to his house. However, Hadhrat Ali □ in this weak state made the following supplication, **"O Allaah! If the time for the end of my life is near, then grant me (from this illness) ease, and if there is time destined for me, then distance (this illness) from me, and if it is due to some trial, then grant me the ability to endure it with patience."** Nabi-e-Kareem □**,** upon hearing this supplication asked, "O Ali □**!** What have you just said? (Repeat what you have said)." Hadhrat Ali then repeated the supplication, and then Nabi-e-Kareem □ lifted his hands and supplicated thus, "O Allaah! Grant restoration to his health". Hadhrat Ali □said that after Nabi-e-Kareem □ had made this supplication for me, I was never again afflicted with the difficulty of that illness.[2]

[1] Ref.: ? "Fazaa'il As Sahaabah" (712/2)
[2] Ref.: "Dalaa'il Al Nabuwwat".(179/6)

Narrative 30

Donot Sit on My Father's Pulpit

One day Hadhrat Abu Bakr Siddique τ was sitting on the pulpit of Rasoolullaah, with ease and comfort, as people were randomly coming and seating themselves to listen to his discourse and advises. At that time, Hadhrat Hasan bin Ali came running and took hold of a corner of the cloth that Siddique-e-Akbar was wearing saying, "Climb down from my Fathers Pulpit".

Hadhrat Abu Bakr bent his neck in humility and said, "You have spoken truly, this is indeed your Father's sitting place". Then Hadhrat Abu Bakr took Hadhrat Hasan into his lap and started crying profusely. Hadhrat Ali bin Abi Taalib Karramallaahu Wajhu said, "By Allaah! I did not tell him to say these words to you". Hadhrat Abu Bakr, while shedding tears said, "You have spoken correctly. I have not accused you regarding this". [1]

Narrative 31

The Glad Tidings of Jannat-Paradise for Hadhrat Ali.

An Ansaari woman had invited Nabi-e-Kareem and the Sahaaba-e-Kiraam to her house for meals which she had prepared. However, Huzoor-e-Kareem went to the house of this woman, and sat outside in the courtyard. People were sitting scattered around Nabi-e-Kareem. Nabi-e-Kareem said, "A person who is destined for Jannat-Paradise will join us

[1] Ref.: "Taareekh Al Khilaafah" 69

just now". Then Huzoor □ covered his blessed head with his blessed cloak and said, "O Allaah! If it pleases you, let the next person that arrives be Ali □. Subsequently Hadhrat Ali Karramallaahu Wajhu arrived. The people conveyed to him what had transpired and gave him the glad tidings of what Huzoor-e-Akram□ said.[1]

Hadhrat Ali □ is from Among the Dwellers of Paradise

People were seated scattered around Huzoor Nabi-e-Kareem Huzoor-e-Kareem □said, "A person from among the dwellers of Jannat-Paradise is going to join us now". When they noticed, they saw Hadhrat Abu Bakr Siddique □ had joined them. Glad tidings were conveyed to him. TAakhiraat Huzoor □ said, "Now another dweller of Jannat-Paradise will join us shortly." Then Huzoor □lifted his blessed hands and supplicated, "O Allaah! May the person who comes next be Ali □,Subsequently Hadhrat Ali bin Abi Taalib Karramallaahu Wajhu joined them. [2]

Narrative 33

Tears of Sorrow

One day after Hadhrat Ali ibne Taalib □was conveyed to dust of his grave, Hadhrat Hasan □ left his house in a sorrowful state. Due to his sorrow, his face showed despair,

[1] Ref.: "Musnad Ahmad" (331/3); (608/2)
[2] Ref.: Fazaa'il As Sahaabah" (577/2)

and he sat in the middle of a group of young and old, and with grief and sorrow said, "Yesterday you people have parted from such a man, before whose knowledge non has surpassed, nor people who are to come after him would be able to reach his stage and status. Rasoolullaah presented him with a flag, and he did not return until victory had not been attained at his hands. He did not leave behind any shining wealth (gold) or anything white (silver). He left only seven dirham for which he wanted to purchase an attendant". [1]

Narrative 34

I Will Only Put into My Stomach That Which is Pure.

It was afternoon in Aqbara (a city close to Bagdad). The governor of the city went to meet with Ameerul Mu'mineen, Hadhrat Ali ibne Taalib Karramallaahu Wajhu , when he reached the abode of Murtazwi , he noticed that there was no doorkeeper to prevent people from entering. He requested permission to enter, and he entered. After entering, he noticed that Hadhrat Ali was seated in a squatting position**(with the soles of his feet flat on the ground) – translator,** and in front of Hadhrat Ali was a bowl filled with water. A satchel was brought to Hadhrat Ali . A thought went through the man's mind that maybe due to his trustworthiness,Hadhrat Ali was going to reward him with something. He may give me a pearl or something expensive. However, when Hadhrat Ali opened the satchel, he saw that contained a few pieces of flat bread. Hadhrat Ali placed the pieces into a bowl, and he poured some water over the bread. Then he said to the man, "Come, and join me for meals". The man became astonished and said, "O Ameerul Mu'mineen! While living in Iraq you are

[1] Ref:

(eating) this way?" The people of Iraq eat much more than this". Hadhrat Ali replied in a very humble way saying, "I take an oath by Allaah! **These pieces of flat bread come from Madeenatul Munawwarah, because I dislike to put anything in my stomach besides that which is pure".** [1]

Narrative 35

Distress Caused to HadhratAli is Distress Caused to Rasoolullaah

From among the Companions of Hudaibiyyah, there were those who travelled with Hadhrat Ali to Yemen. From among them was one person whose name was Amru bin Shaas as Salami . **En route, Hadhrat Amru became excessively aggressive towards Hadhrat Ali ,** and for no rhyme or reason openly expressed his anger towards Hadhrat Ali . Then, when they reached Madeenatul Munawwarah, he publicised his complaints and anger towardsHadhrat Ali in the Masjid. The news of this reached Rasoolullaah . One day Hadhrat Amru bin Shaas entered the Masjid.Nabi-e-Kareem was seated with some of his Noble Companions . When Nabi-e-Kareem 's sight fell on him, he immediately sat down. Then Huzoor-e-Aqdas said, "O Amru! Listen carefully! I swear by Allaah! You have caused me distress". Hadhrat Amru replied, "I hold on to the protection of Allaah, that I should cause distress to you". **Rasoolullaah replied, "Why not! You have caused me distress. Whoever causes distress to Ali , he indeed causes distress to me!**[2]

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[1] Ref.: "Al Haleet" (82/1)

[2] Ref.: Ahmad fi al "Musnad" (483/3); & Baihaqi (129/9)

Narrative 36

Conversation with Corpses

It was around the time of true dawn, when a startling feeling dawned upon Hadhrat Ali . What sprang to thought was the feeling of death, the grave, the Aakhiraat, and the events relating to the reckoning. Subsequently, in order to calm his mind, Hadhrat Ali immediately went to the cemeteryof Madeenatul Munawwarah. When he reached the cemetery he called out in a voice, "O Dwellers of the grave! May peace be upon you, and the mercy and blessing of Allaah be upon you." A voice from the heavens replied, May peace be upon you as well, and the mercies and blessings of Allaah! O Ameerul Mu'mineen,! Please notify us of things that took place after our demise." Hadhrat Ali replied, "The wives whom you have left behind have gone ahead to remarry. The wealth you have left behind has distributed. The children that you have left behind have been listed among orphans, and the mansions you have built are now inhabited by other people. This is the news that I have with me. Now tell me, what news have you got for me?" The voice replied, "Our shrouds are in tatters, our intellect has become dispersed, our skins are in pieces, our eyes have flowed out on our faces, and the nostrils are discharging blood and pus. We have attained the deeds that we have sent forward, and the things that we have left behind, have been left to our detriment. We are held as if in mortgage.[1]

[1] Ref.: "Ma'jum Karaamaat As Sahaabah" 94

Narrative 37

The Honour of Hadhrat Ali □ ; The Focus of Huzoor □.

At the time of the departure from Huzoor-e-Akram □, his daughter, Hadhrat Faatimah Az Zahraa□, after her marriage to Hadhrat Ali □, entered the house of Hadhrat Ali □. She noticed that Hadhrat Ali □ had owned nothing besides one pillow, and a water pitcher, and upon the floor there was sawdust spread. Huzoor □ sent a message to Hadhrat Ali □ saying that until I donot come to you, do not go to your wife. After a short while, Huzoor-e-Aqdas □ arrived. Huzoor □ requested that water be brought to him. When the water was brought, Huzoor □ recited some Duaa and Dhikr among other recitations, whichever were appropriate to read that Allaah ﷻ liked. Huzoor □ sprinkled the water onto Hadhrat Ali □'s face. Then Huzoor □ called for Hadhrat Faatimah Zahraa □. Due to her shame and modesty, she came into the service of Huzoor□ wrapped in her clothes. Huzoor □sprinkled the water on her face as well. TAakhiraat, Nabi-e-Kareem □ said to Hadhrat Faatimah □,"Remember! I have bonded you in marriage to such a person, who is the most beloved to me from among my tribe. Then Huzoor-e-Aqdas □ while saying the following to Hadhrat Ali □ returned. He said, "Take your wife". He then continued making Duaa for them both for the duration until he left their house.[1]The Event of an Adulteress

Narrative 38

Hadhrat Ali bin Abi Taalib Karramallaahu Wajhu was walking through the alleys of Madeenatul Munawwarah when he noticed that some people in a state of anger were

[1] Ref.:"Fazaa;'il As Sahaabah (58;569/2); & "Taqaat Ibne Mas'ood" (24/8)

dragging a woman. The woman was shivering due to fear. Hadhrat Ali called out saying, “why are you people dragging this woman”? They replied that the woman had committed adultery. It is for this reason that Ameerul Mu’mineen, Hadhrat Umar ibnal Khattaab □had given the order for her to be stoned.

Hadhrat Ali Karramallaahu Wajhu snatched the woman’s hands from them, and he rebuked them. Subsequently those people went to Hadhrat Umar □ and notified him of how Hadhrat Ali □had dealt with them. Hadhrat Umar bin Al Khattaab □said, “Definitely Hadhrat Ali □has done this due to having some knowledge regarding this situation. Go! Request that I have sent for him”. Hadhrat Ali □ arrived in an angry state. Hadhrat Umar □ asked him, “Why did you send these people away, and why did you stop them from punishing the adulteress”? Hadhrat Ali □ said, “O Ameerul Mu’mineen! What, have you not heard this saying of Rasool-e-Kareem □, that Rasoolullaah□ had said, “The pen has been lifted for three types of people (in other words they are excused from punity), one is a person who is in slumber until he becomes aware (awake).

The second is a person who is not mature, until such time that he matures, and the third is a person involved in sin in suffrage, until he becomes conscious”. Hadhrat Umar □ said, “Yes, I have heard this from Huzoor □.” Hadhrat Ali τ smiled and said, “O Ameerul Mu’mineen! This woman sometimes gets bouts of madness. It is possible that the man had approached her while she was suffering one of these bouts.” (Having heard this) Hadhrat Umar bin Al Khattaab □ released the woman.[1]

[1] Ref.: “Musnad Ahmad” (155/1); & Abu Dawood (140/4); & “Fazaa’il As Sahaabah (707;708/2)

"What? How is it That I Am Your Master?

Some people went to a place called of Rahba, they went to Hadhrat Ali bin Abi Taalib , and greeted in this way saying, "O our Moula (Master)! As Salaamu 'Alaik".Hadhrat Ali said, "What? How can I be your Master? As you are from an Arab tribe". The people said, "We have, on the day of Gadeer Khum (a valley between Makkatul Mukarramah, and Madeenatul Munawwarah), heard Rasoolullah saying, "Of who I am Moula (Master), Ali is their Moula too". When those people departed, one man, who was seated next to Hadhrat Ali, went behind Hadhrat Ali **,** and asked as to who the people were (who had come) to see Hadhrat Ali . He was told that those people were from among the Ansaar, among them was also Hadhrat Abu Ayyoob Ansaari **.**[1]

Narrative 40

Three Distinctive Qualities of HadhratAli

People were sitting around and besides Hadhrat Umar bin Al Khattaab, by which a gathering was formed, listening to the talks of Hadhrat Umar . It was in the midst of this, that Hadhrat Umar said, "Hadhrat Ali has three distinctive features of which if I should have only one, then that feature would be more beloved to me than a red camel".The people became curious and asked, "O Ameerul Mu'mineen! What are those three distinctive features"? Hadhrat Umar said, "His nikah (marriage) was to Faatimah, Binti Rasoolullaah. The second is that he has the permissibility (Halaal) to live within

[1] Ref.: Fazaa'ile As Sahaabah" (572/2)

the Masjid quarters, which for me is not Halaal (permissible), and the third is that on the day of Khaiber, the flag was handed to him."[1]

Narrative 41

The Attribute of a Jurist

Hadhrat Ali τ was seated in the Mehraab (niche) of the Masjid. From his tongue continued the flow of words of gratitude and humility. People sat around him in a group, and Hadhrat Ali □ then utilised the time to impart knowledge, when a man said, "Ameerul Mu'mineen! Apprise us with the attribute of a Jurist". Hadhrat Ali □ shot up, sat bolt uprightand said, "What, do you truly want me to apprise you with being a Jurist? **(A true Jurist) Is he** who does not make people hopeless of the mercy of Allaah.He does not give people the permission of carrying out commands which lead to them becoming disobedient to Allaah□. Also that they do not become fearless upon the commands of Allaah. And that they would not in the presence of the Quraan choose to dissuade or leave its teachings. In is no good in any subservience which is void of knowledge. And there is no good in that Jurist in who there is no abstention of desires, and there is no benefit or good in the recitation in which there is no foresight".[2]

Narrative 42

Umme Salmah □ and Hadhrat Ali □

Ummul Mu'mineen, Hadhrat Umme Salmah □ went to Abu Abdullaah al Jaddih said in a, sharp tone, "You all

[1] Ref.: Taareekh Al Khaleefah" (275)

[2] "Haleeyah Ilaa Waleeyah" (77/1)

treat Rasoolullaah □ with contempt, do you not"? He got a shock and said," Astaghfirullaah! Astaghfirullaah! Ummul Mu'mineen! How do you say that"? Hadhrat Umme Salmah □ said, "Tell me, do you not chide Hadhrat Ali □ and those beloved to him? I take an oath By Allaah! I bear witness to the fact that Rasool-e-Kareem □ loved him".[1]

How did the Hijri Calendar Commence?

A man from Yemen presented himself. In the court of Farooqi he spoke, "O Ameerul Mu'mineen! Why do you not institute an almanac by which we can establish that this incident took place in that month and that year"? Hadhrat Umar □ replied, "No". The man then went away. Hadhrat Umar □, when in solitude, kept on thinking, heart and mind about this subject, and this persisted, so much so, that he was immersed in this thought. He thought about this to this end when his heart was in a satisfactory state, he gathered the Muhaajireen, and Ansaar in one place and told them of what that Yemeni man had asked him, and he explained to them in detail regarding this subject. Then he asked them a question, and that was, from where this date should commence. There was a long silence that fell.From somewhere came a slight sound that the date should commence from the day that Rasoolullaah □had passed away. Someone else replied in the negative, and suggested that the date should commence when Huzoor-e-Aqdas □attained Risalaat. In that time, Hadhrat Ali Bin Abi Taalib □'s voice rang out loud and he said, "O Ameerul Mu'mineen! We should start our calendar from that time when Rasool-e-Kareem□ had left the ground where Shirk was the order of the day (and when Huzoor □ reached

[1] Ref.:"Musnad Al Imaam Ahmad" (323/6) and Majmu'a Al Zawaahid" (130/9)

Madeenatul Munawwarah). **In other words The day Nabi-e-Kareem made Hijrat. Hadhrat Ali had spoken these words when, from all sides came the sound, "We accept this suggestion, and we are happy regarding it".**[1]

Narrative 44

Hadhrat Ali Slapping a Person

Peoples voices of fearlessness of Allaah, and humility to Him were getting louder near the Baitullaah Shareef, when a young man in his adolescence, while pushing the people, presented himself to Hadhrat Umar bin Al Khattaab , and in a blunt, but aggressive manner started saying, "O Ameerul Mu'mineen! Return to me my right from Ali bin Abi Taalib .!" Hadhrat Umar asked. "What wrong did he do?" This man, while crying crocodile tears, said, "He slapped me over my eye". While Hadhrat Umar was standing there, Hadhrat Ali had come to pass. Hadhrat Umar asked, "Did you slap this person over his eye, O Abul Hasan"? Hadhrat Ali replied,"Yes I did!" Ameerul Mu'mineen asked, "Why"? Hadhrat Ali replied,"I saw that while making Tawaaf of the Kaaba Shareef, he was disrespecting the purity and respect of the Muslims. That is why I had slapped him". Hadhrat Umar said, "O Abul Hasan! You did good".[2]

Narrative 45

HadhratAli's Departure to Yemen

Hadhrat Ali Karramallaahu Wajhu was in his youth, his age was a little over twenty years, when Rasool-e-Paak sent him to Yemen (as a Judge). Hadhrat Ali τ (at the time of

[1] Ref.: "Taareekh Al Madeenatul Munawwarah" (758/2)
[2] Ref.: "Ameerul Mu'mineen Ali Bin Abi Taalib Al Milaadi Ilash Shahaadah 66

departure) said," O Rasoolullaah□! You□ are sending me to Yemen. The people there will question me regarding matters relating to justice, and I donot have any knowledge regarding it!" A smile passed over Nabi-e-Kareem□'s lips, and then he said in a compassion-filled manner, "Ali□! Come near to me." Hadhrat Ali τ went close. Huzoor-e-Aqdas □ placed his hand on the chest of Hadhrat Ali □then said,"O Allaah! Bless him with a tongue that is truthful, and a heart that is steadfast. **O Ali□! When two opponents come to you for a hearing, then until you have not heard the statement of the second person, do not make a decision between them, hear him to the extent that you gave the first person a hearing. If you do this, then for you to rule a decision will be clear."**HadhratAli □says, "I swear on the Being who has created Seeds, and Who has created the creation! After that, I had no anxiety in making a ruling between two people".[1]

Narrative 46

The Wisdom of the Ahle Bait

It is a memoir of a time when in Yemen, there were four people who fell into a trench, which they had dug to trap a lion. The explanation of this narration is that the lion had fallen into the trench, but one person had tripped, and he fell into the trench. However, in order to save himself from falling in his bewilderment, he grabbed onto the second person's clothes. He also lost his footing, and while falling, he grasped onto the clothing of the third person. The third person caught the fourth person. In this way, all four of them fell into the trench, and the lion killed all four of them. The heirs of those connected to the four people got themselves ready for war. Hadhrat Ali □ stopped them from continuing with this uproar and riot, and

[1] Ref.: "Ahmad (96-111) /1) & At Tirmidhi (398/2) & Ibne Sa'eed (337/2)

said that he would make a decision, and if they were not satisfied with this, then they could present themselves to the threshold of Risaalat (Risalaat), and present their case. The people approved of this suggestion. Hadhrat Ali made the decision as follows: The clans of the people who had dug the trenchshould pay blood money which would be divided in this way, one complete portion, one third, one quarter, and one half. The heirs would be responsible for the blood spilt in the following manner: the first person - one quarter, the second – one third, the third – one half, and the fourth – one whole. The reason for this is that the first person caused destructionto the second person. The second person caused destruction to the third person, and the third to the fourth. Subsequently, each person caused the destruction of the person above him. The people were not happy with this decision. They presented themselves during Haj-tal-Wadaa to appeal the decision. They lodged their case in the court of Nabawi. Huzoor upheld the decision previously made, and said,"All Gratitude to Allaah, who has blessed wisdom to the Ahle Bait".[1]

Narrative 47

HadhratAli's Acceptance of Islaam

One day Hadhrat Ali Bin Abi Taalib (while he was still young) went to the home of Nabi-e-Kareem, and he noticed that Huzoor was in Qiyaam (the standing posture of Salaah), and standing next to Huzoor was his wife, HadhratKhadeejah, and both of them were performing Salaah. Hadhrat Ali Bin Abi Taalib Karramallaahu Wajhu became amazed, and asked,"Oh Muhammad! What is this"? Nabi-e-Kareem turned his effulgent face and replied,"This is

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[1] Ref.: Ameerul Mu'mineen Ali Bin Abi Taalib" 68

the religion of Allaah, which He has favoured for us, and after having favoured it He sent it to His Messengers. So much so that I invite you to also accept the Oneness of Allaah, and in abstaining from making any partner to Allaah. I also call you to the servitude of that Being, and I say to you that you dissociate yourself from Laat and Uzza”. Hadhrat Ali replied, “I have not heard this talk ever previously that is why I will not make any decision until I have consulted with Abi Taalib”. Huzoor, Nabi-e-Kareem became perturbed because through announcing, and publicising this religion, the secret would be let out, that is why Huzoor said, “O Ali! If you do not accept Islaam, donot impart with my request”.

Hadhrat Ali bin Abi Taalib Karramallaahu Wajhu spent the whole night pondering and thinking of the words spoken by his true and trustworthy cousin, and this spread to his acceptance of them in his heart and mind. Subsequently, Allaah had placed the love of Imaan in his heart. When morning broke, Hadhrat Ali went to the homestead of Nabawi, and entered, and asked, “O Muhammad! What was that invitation that you presented to me”? Huzoor-e-Aqdas replied, “I have presented this invitation, that you bear witness that there is none worthy of worship but Allaah. He is alone, He has no partner, and that you denounce Laat and Uzza, and that you declare a warrant against Shirk. (After hearing this) Hadhrat Ali Karramallaahu Wajhu became blessed into the fold of Islaam. For a few days tAakhiraat he used to present himself in the service of Huzoor, while fearfully hiding from Abu Taalib. TAakhiraat he publicly announced his being Muslim.[1]

[1] Ref.: “Al Bidaayah wan Nihaayah” (24/3)

The Virtues of Hadhrat Ali □

Hadhrat Saad bin Abi Waqqaas □ was seated and people also seated themselves around him, forming a gathering. They were conversing in general of the goodness ofHadhratAli□, and the Ahle Bait□. Hadhrat Saad bin Abi Waqqaas □ said, "Three attributes are such that Huzoor-e-Kareem □ spoke of regarding Hadhrat Ali□. If I had one of these attributes, they would be more beloved to me than red camels. I have heard Rasoolullaah □ saying to Hadhrat Ali □ during a battle, the following, 'Are you not pleased that your stature in comparison to me is that of Haroon □ was to Moosa□, but after me there is no Risalaat?'

And on the day of Khaiber Huzoor □ said, 'I will present the flag to a person who loves Allaah, and His Rasool □, and Allaah, and His Rasool □ loves him.' All the people strained their necks to see (who Huzoor □ was calling for!). Only to hear Huzoor □ saying, "Call Ali□". (When he came), Huzoor □ gave him the flag.

And when this blessed verse was revealed:

إِنَّمَا يُرِيدُ اللهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ ٱلْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيـراً

> Meaning: And Allaah only wishes to remove all abomination from you, ye members of the Family, and to make you pure and spotless. (Surah Al Ah,zaab: Verse 33). So Rasoolullaah ε called HadhratAli□, HadhratFaatima□, HadhratHasan□, and HadhratHusein□, and said,

"اللهم هؤلاء أهلي" Meaning: Oh Allaah! These are my family people".[1]

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[1] Ref.: "Akhrajah Muslim" (1871/4); & Tirmidhi" (301/5)

Narrative 49

The Daughter of HadhratHamza

After the conquest of Makkatul Mukaaramah Hadhrat Ali Bin Abi Taalib Karramallaahu Wajhu was on the outskirts of Makkatul Mukarramah, and he noticed Hadhrat Hamza's daughter running towards him and tripping on her clothes, she fell down saying, "O Uncle! O Uncle!" Subsequently, Hadhrat Ali immediately got to her, and said to Hadhrat Faatima AzZahraa, "Assist your cousin in standing up". Hadhrat Ali mounted her onto his conveyance. Then HadhratAli, HadhratJaafar, and HadhratZaid, got involved in an argument. Subsequently Hadhrat Ali said, "I am more entitled to be of assistance to her, because she is the daughter of my paternal uncle". Hadhrat Jaafar said that he was most entitled to assist her, as she was his maternal cousin, and her maternal aunt is his wife. Hadhrat Zaid said that he was more entitled to be of assistance to her, as she was his brother's daughter (Rasoolullaah had made Hadhrat Zaid bin Hamartia, and Hadhrat Hamza forge a brotherhood between them). Rasoolullaah cast the decision in favour of her maternal auntand said, "The position of a maternal aunt is equivalent to that of a mother". Huzoor then smiled at all three of them. Then Huzoor said to HadhratAli, "O Ali! You are of me, and I am of you. Then Huzoor said to HadhratJaafar, "You are a sample of my character and people". Then Rasoolullaah said to HadhratZaid, "O Zaid! You are my brother and friend".[1]

Narrative 50

[1] "Akhrajah Ahmad" (98-115/1) & Abu Dawood (710/2)

Hadhrat Umar τ's Proposal for Umme Kulthoom

Hadhrat Umar bin Al Khattaab requested in proposal to HadhratAli, for the hand in marriage of his daughter, Umme Kulthoom. Hadhrat Ali replied that he has held back his daughtersbetrothals for the children of HadhratJaafar. Hadhrat Umar said to HadhratAli, "O Ali! Marry me to her. I take an oath by Allaah! There is no person on the face of the like me who would look after her with piety". Hadhrat Ali said, "I accept". Subsequently Hadhrat Umar bin Al Khattaab went to tell the Muhaajireen Sahaabah who were sitting between the Raudha (Blessed grave) of Rasool and the Mimbar (pulpit) of Rasool from where a the sound like the buzzing bees was coming. Hadhrat Umar requested, "Please see me off". The people asked, "O Ameerul Mu'mineen! With whom"? Hadhrat Umar said, "With Umme Kulthoom, the daughter of Ali bin Abi Taalib Karramallaahu Wajhu. I swear by Allaah! I have heard Rasoolullaah saying that on the day of reckoning, all family links and lineages will have ended. Only my (Rasoolullaah's) family links and lineage will remain. I have attained the companionship of Huzoor. However, I desired that now I am linked to Huzoor by means of a family tie".[1]

Narrative 51

Who I am a friend of - Ali is a friend

When Huzoor was returning from Hajjatul Widaa (The Farewell Hajj), and when he reached Ghadeer Khum (a place between Makkatul Mukarramah and Madeenatul

[1] Ref.: "Al Kanz" (624/13)

Munawwarah), Huzoor □ decided to camp there. People were instructed to clear a place under a tree. Nabi-e-Kareem □ sat at the clearing, and the Sahaabah-e-Kiraam□, also sat down around Nabi-e-Kareem□. Then Nabi-e-Kareem □ said, "I am leaving behind for you two things that are very weighty. One is the Kitaab Shareef of Allaah□, and the second is my honour and my family due to which it would be gauged as to what you do with these two things, as these things will never be separated, to the extent that they would be present at the Well of Kauthar". TAakhiraat Huzoor □ said, "Undoubtedly Allaah is my Master, and I am the friend of all the believers". Then Huzoor □ extended his friendship, and he held Hadhrat Ali □ and said, "Who I am a friend of, Ali □ is also a friend". Then Huzoor □ lifted his hands to supplicate, and said, "O Allaah! Whoever befriends Ali□, You befriend him too, and whoever creates enmity with him, You create enmity with him too" [1]

Narrative 52

Seven Ameers

There were a lot of goods that came from Isbahaan to Hadhrat Ali Karramallaahu Wajhu. Hadhrat Ali □ made seven portions from them. From among these goods was also a piece of roti (flatbread), so Hadhrat Ali □ broke the flatbread into seven pieces, and placed one piece together with the other goods that were apportioned into seven. Then he summoned seven Ameers, and he sat down in the middle and made them draw lots, so that they would know who will be given first and who will be given last until each Ameer had got a share for consumption.[2]

[1] Ref.: "Ahmad (370/4) & Al Haakim (109/3)
[2] Ref.: Al Sati'aa (49/3)

Khulafaa-e-Raashideen

To attain piety and knowledge from HadhratAl , many people congregated in his presence. From among them was a person of high position, who had tied around his head a white turban. He questioned, "O Ameerul Mu'mineen! We have heard you say in a sermon 'O Allaah! Grant us also the kind of spiritual cleansing that You have bestowed to the Khulafaa-e-Raashideen'. Please explain as to who they were"? HadhratAli n's eyes welled up with tears, and he said, "The two of them are my beloved, Hadhrat Abu Bakr, and Umar, who are the leaders in guidance, and the elders of Islaam. After Rasoolullah, they are the ones to be followed. Whoever follows them will be safeguarded, and whoever follows their pure footsteps, he will attain guidance of the correct path. As for those who cling to their ways, will be from among the group of Allaah."[1]

Hadhrat Ali in Giving Opinion to Siddique-e-Akbar

When Hadhrat Abu Bakr Siddique made the intention of going for jihad, and he mounted his camel, HadhratAli bin Abi Taalib Karramallaahu Wajhu grabbed hold of the reigns of the camel and said, "O Khaleefah-e-Rasool! Where

[1] Ref.: "Taareekh Al Khaleefah" 685"

is your intended destination"? I say the same words that we said to Rasoolullah on the day of Uhad. Rasoolullaah said, 'Sheath your sword, do not cause difficulty with your person to us, and return to Madeenatul Munawwarah'. I take an Oath by Allaah, that if we are caused difficulty through you, then the system and organisation of Islaam will not flourish". Siddique-e-Akbar said, "No, I swear by Allaah, I will not do that which you request, and I will not allow myself to be sympathetic to you". Subsequently Hadhrat Abu Bakr Siddique retook the reigns of the camel and gave chase to his intended destination, and he fought the hypocrites until they were overwhelmed. Then, in accordance to the opinion of Hadhrat Ali bin Abi Taalib KarramAllaahu Wajhu rendered his settling in Madeenatul Munawwarah.[1]

Narrative 55

A Trader and a Slave Woman

One day, a person known as Abu Matar was leaving a Masjid after having performed Salaah, when he heard a voice behind him saying, "Lift your lower garment, because this is an aspect that you should be most afraid of regarding your Sustainer, and this is the aspect that keeps your clothes the most clean, and if you are a Muslim, then shave the hair on your head". When thisperson turned around, he saw that the person who said these words was HadhratAli, and in his hand was whip. Then Hadhrat Ali went walking to a market where camels were sold, and (began giving advice to the traders) saying, "Do your business, but do not take oaths, because by taking oaths, your wares would sell, but the blessings will get depleted". Then Hadhrat Ali reached a seller who traded in selling dates. He noticed that there was a

[1] Ref.: "Taareekh Al Khaleefah" 65

slave girl who was crying. Hadhrat Ali asked her, "What happened to you"? While crying she replied that she had purchased dates from the date seller to the value of one Dirham. She continued, "My Master refused to take the dates and he said to me that I should go to the date seller, return the dates, and come back and return the Dirham to him, and now this date seller doesnot want to return the Dirham to me". Hadhrat Ali told the date seller, "Take back you dates, and return the Dirham to this woman.

This poor woman is caught in a helpless situation". The date seller refused, became arrogant, and started shouting at the top of his voice. Abu Matar asked the date seller, "Do you even know the person you are conversing with"? The date seller said in a sharp manner, "No! Who is this"? Abu Matar replied, "He is Ameerul Mu'mineen, Ali bin Abi Taalib ". The date seller (after having heard this) started shaking profusely, and immediately he took the dates from the slave woman, and he returned her Dirham. Then he said, "O Ameerul Mu'mineen! I seek that you become pleased with me"! Hadhrat Ali said, "If you fulfil the rights of those who hold rights upon you, then I will be pleased with you".[1]

The Superiority of Siddique-e-Akbar

One day a man came to Ameerul Mu'mineen, Hadhrat Ali bin Abi Taalib Karramallaahu Wajhu. He made his outer appearance look like that of an ascetic in a way to illustrate that he was a great lover of AllaahI, and Rasoolullaah. He began speaking to Ameerul Mu'mineen (wickedness and evil were

[1] Ref.: Kanzul Ummaal" (57/5)

apparent in his eyes), "O Ameerul Mu'mineen! What is the reason for the Muhaajireen and Ansaar to give superiority to Abu Bakr, when you in stature and trust are better than him, and you were also before him in accepting Islaam? You have achieved superiority in so many aspects"? Hadhrat Ali bin Abi Taalib had perceived the object of this person's evil conversation.

Subsequently Hadhrat Ali said, "To me you look like a Qarshi, maybe from the clan of 'A'aza"! Shaking his head in the affirmative the man replied, "Yes". Hadhrat Ali said, "May you be destroyed! If any believer didn't want the mercy of Allaah, then I would have definitely killed you. (Remember) Abu Bakr had taken precedence over me regarding four aspects. One is that he took superiority over me regarding Imaamat. Second, Hijrat (when he accompanied Huzoor - explanation in brackets by *English translator*). The third, being the cave of Thur, and fourth, he preceded me in making Salaam a custom. May you be destructed! Allaah, in the following verse addresses the blameworthiness of all people, however, Abu Bakr is praised, the verse states:

إِلاَّ تَنصُرُوهُ فَقَدْ نَصَرَهُ اللّهُ

Meaning: If ye help him not, still Allaah helped him (Surah Taubah; Verse 40).[1]

Remember Ali With Only Goodness

There was a man who was sitting next to Ameerul Mu'mineen, Hadhrat Umar ibne Al Khattaab in Masjid-e-Nabawi. He was talking of very unimportant things, when suddenly he started using his tongue to say things against

[1] Ref.: "Natghab Al Kanz" (355;442/4)

HadhratAli. At this stage Hadhrat Umar became angry with the man, and in a strong and sharp manner said to him, tell me, do you know the person of this grave”? He replied, “Yes, why not. His name is Muhammad, bin Abdullah bin Abdul Muttalib”. Hadhrat Umar said, “And that Ali who you were talking about just now is Ali bin Abu Taalib bin Abdul Muttalib, and he is the cousin of Rasoolullaah. Therefore talk about him only with goodness, because if you caused hurt to him, you have caused hurt to the person of this grave.[1]

The Decision is Only for the Sake of Allaah

Ju’dah bin Hubaira sat with great humility and dignity in the gathering of Ameerul Mu’mineen, Ali bin Abi Taalib Karramallaahu Wajhu. He said, “O Ameerul Mu’mineen! If there were two people, one who loves you more than his personage, wealth, kith and kin, and the other person is such that he hates you extremelyto the extent that he would slaughter you and if he did have the ability and means to slaughter you, he would. Would you rule against the former person that you love extremely, and would you rule in favour of the latter person you have extreme hatred for?”? Ameerul Mu’mineen, Ali bin Abi Taalib said, “Should such an instance occur, then yes, I would, but the decision will purely, and only based for the sake of Allaah”.[2]

[1] Ref.: “Al Kanz” (46/5)
[2] Ref.: “Al Kanz” (373/5)

An Arab Woman and her Slave

An Arab woman and her slave presented themselves in the service of Hadhrat Ali bin Abi Taalib Karramallaahu Wajhu. Hadhrat Ali□ gave each of them (in exact amounts) in grain, and forty Dirhams. The slave accepted her stipend extremely happily, and returned. However, the Arabian woman didn't return. She said in an astonishing way, "O Ameerul Mu'mineen□! (How is it that) You have given me the exact amount that you have given the slave, considering that I am an Arabian woman, and she is my slave"? Hadhrat Ali bin Abi Taalib □ replied, "I have noted that in the Book of Allaah □ there is no virtue of the progeny of Ismaeel□, over the progeny of Is'haaq□. (This is why I didn't give preference, and I distributed equally).[1]

Narrative 60

Allaah's Protection is Sufficient for Me

One day Hadhrat Ali □was sitting against a decayed wall. In this time two men approached arguing with each other. One of them said, "O Imaam□! It shouldn't occur that this wall would fall on you". HadhratAli□, with complete faith and full trust said, "Allaah□'s protection is enough for me". WhenHadhrat Ali □ settled their matter, and he had just moved from the area, the wall collapsed.[2]

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[1] Ref.: "Al Baihaqi" (348-349/6)
[2] Ref.: "Taareekh Al Khaleefah" 284

Narrative 61

A Thieving Slave

In HadhratAli□'s court of law, there stood – in the presence of Hadhrat Ali□ - a beloved dark complexioned slave. Hadhrat Ali □ asked him, "Is it true? Did you steal"? The slave, in a perturbed state said, "Yes, I did steal Ameerul Mu'mineen"! Hadhrat Ali □ had passed judgment that his hand be cut off. When the slave, (after having acceded to his punishment) was returning, then on the way he met Hadhrat Salmaan Farsi□, and Ibne Alkuw'a.

Ibne Alkuw'a asked in a taunting manner, "Who cut your hand off". The slave replied, "Ameerul Mu'mineen, Hadhrat Ali bins Abi Taalib□". Alkuw'a jeered and said, "He went to the extent of cutting off your hand, and you are associated with him with such affection? You also go around praising him"! The slave, overcome with full conviction said, "Why should I not have affection for him, and why should I not sing his praises! He had my hand cut off due to proper reasons, and he gave me salvation from Hell.[1]

A Person Who Lost His Sight

One day Hadhrat Ali □ was discussing some Ahadith of Rasoolullaah□. After having quoted one Hadeeth, a man spoke, and he said, "You are lying, I haven't heard this being said". Hadhrat Ali □ said, "I will request that you be removed from the mercy of Allaah □. You are a liar". He was arrogant and said, "Request that I be removed from the mercy of

[1] Ref.: "Ma'jum Karaamat As Sahaabah" 92

Allaah".Hadhrat Ali requested that this person be removed from the mercy of Allaah, and before he had even stood from the place he was seated, his sight was lost.[1]

False Witnesses

A man stood in the court of Justice of Hadhrat Ali □. With him stood two witnesses who stated that this man had stolen, but the man had denied this. Hadhrat Ali □ looked towards the witnesses, he felt instinctively that they were either liars, or thieves, or false witnesses. Hence, Hadhrat Ali □, in a threatening, loud tone said, "No witnesses should come to me. I have knowledge that these people are false witnesses, in the meantime, I will pass a certain judgment on him. Hadhrat Ali □ ruled a lenient sentence against the man, and he instructed those men to leave.After some time when he called for them, he didn't find them. Subsequently, he freed the man charged.[2]

Narrative 64

"O Ameerul Mu'mineen □! You Have Gifted the Seatof Khilaafat With Beauty".

When Hadhrat Ali Karramallaahu Wajhu went to Kufa, then from among the Arabs, an Arab presented himself before Hadhrat Ali □, and said, "O Ameerul Mu'mineen! You have gifted the seat of Khilaafat with beauty, Khilaafat has not bestowed you with beauty. You have bestowed it eminence, it didn't bestow eminence to you. It is this Khilaafat that is more

[1] Ref: "Taareekh Al Khaleefah" 285
[2]Ref.: "Taareekh Al Khaleefah" 286

in need of you, and Hadhrat Ali □ and you are not in need of it".[1]

Narrative 65

Ragged Clothes

It was extremely hot. The sand, due to the heat was burning hot. In this harsh climatic condition, Hadhrat Ali Karramallaahu Wajhu had worn a very rough garment with a patched cloak, and left his house. The companions of Hadhrat Ali □ said, "O Ameerul Mu'mineen! Why didn't you wear softer, more comfortable clothes than these"? Hadhrat Ali □ replied, "These clothes keep pride and arrogance far away from me, and they assist me in attaining concentration and dignity in my Salaah. It is also a good example for the people, so that they would refrain from waste and extravagance". Then he recited the following verse of the Quraan-e-Kareem :

تِلْكَ الدَّارُ الآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لاَ يُرِيدُونَ عُلُوّاً فِي الأَرْضِ وَلاَ فَسَاداً وَالْعَاقِبَةُ لِلْمُتَّقِينَ

(Surah Al Qasas; Verse 83)

Meaning: As for that Abode of the Aakhiraat We assign it especially unto those who seek not oppression in the earth, nor yet corruption. The sequel is for those who ward off (evil).[2]

[1]Ref.: "Taareekh Al Khaleefah" 287

[2] Ref.: "Khualafaa-Ar-Rasool □" (482/483)

The Redemption of a Mistake

After the conquest of Makkatul Mukarramah, Rasoolullaah sent a regiment under the leadership of Hadhrat Khaalid bin Waleed to nearby tribal settlements to propagate Islaam. Near the settlement of Khuzaimah bin Aamir, a man performed a stupid act, so Hadhrat Khaalid bin Waleed turned towards him and killed him with his sword.

When this news reached Rasoolullaah, Rasoolullaah expressed his dissatisfaction at what had taken place, and he expressed to Allaah repeated forgiveness regarding the action of Hadhrat Khaalid bin Waleed . Then Rasoolullaah called Hadhrat Ali and sent him as an envoy conveying peace and calm in order to prevent a battle. Subsequently Rasoolullaah said to Hadhrat Ali , "Go to that tribe, and investigate their condition, and correct the custom of ignorance among their followers".[1]

Narrative 67

"Enlighten Me Regarding Pre-Destination"?

A man, weak, and slender built, came into the presence of Hadhrat Ali , and he wore jestful clothing. He sat in front of Hadhrat Ali , and in a weak soft voice asked, "O Imaam! Enlighten me regarding predestination. What is the truth regarding predestination"?Hadhrat Ali replied, "It is a dark road. You will not be able to tread it" The man said, "Enlighten me regarding predestination". Hadhrat Ali

[1] Ref.: "Khualafaa-Ar-Rasool " (511/512)

replied, "It is a deep ocean, you won't be able to enter into it". The man again requested, "Tell me the reality regarding predestination"? Hadhrat Ali replied, "It is a secret of Allaah , which is hidden from you. Don't seek the disclosure of this secret". He became obstinate and said, "No, you have to disclose to me regarding predestination". Subsequently, Hadhrat Ali while questioning him, asked, "O you who question me, tell me, did Allaah create you in accordance to His motive, or did He create you in accordance with your motive and choice"? The man replied, "Allaah created me in accordance with His choice". Hadhrat Ali said, "Enough said, then for whatever work He created you, do that".[1]

Narrative 68

Make a Deity for Us As Well

A Jew who was wicked and deceitful to the limit, went to Hadhrat Ali Karramallaahu Wajhu and mockingly asked, "How are you? You have hardly buried your Nabi , and you already have differences in your opinion". Hadhrat Ali perceived what the object of the Jew was by him making this statement. Hadhrat Ali said, "Our difference in opinion was only with regard to the Khilaafat, whereas your condition is such, that your feet had hardly got dry from the Red Sea when you said to your Nabi, "اجْعَلْ لَّنَآ إِلَـٰهاً كَمَا لَهُمْ آلِهَةٌ" (Surah A'raaf: Verse 138) Meaning: Make for us a Deity as they have Deities.[2]

[1] Ref.: "Taareek-Al- Khaleefah" (289)
[2] Ref,: "Rabee' Ilal Abraar" (375/1)

Narrative 69

Remember Four Things

When Ibne Maljam had injured Hadhrat Ali , and Hadhrat Ali was laying on his deathbed, Hadhrat Ali 's son, Hadhrat Hasan came crying. Hadhrat Ali said to him, "O my Son! Remember from me four recurring, and four increasing things". Hadhrat Hasan said, "My Dear Father! What are the first four things"? Hadhrat Ali said, "The greatest wealth is the wealth of intelligence. The greatest poverty is that of foolishness. The greatest grief is that of conceit, and the greatest attribute is that of good character". Hadhrat Hasan asked, "What are the next four things"? Hadhrat Ali said, "Save yourself from the company of a foolish person, because he would want to be of benefit to you, but he will cause you harm. Also, never befriend a liar, because that which is distant from you, he will bring near, and that which is near, he will distance from you. You should also save yourself from a miser, because you will not be as needy of him, as would use you for his needs, and he will leave you in a lurch. Also do not take up companionship of an evil person, because he would sell you for a reward of a pittance".[1]

Narrative 70

Abu Bakr Siddique 's Abstention from Accepting Khilaafat

When people took the oath of allegiance to Hadhrat Abu Bakr Siddique , he sat at home for three days with the door of his house closed. Then, he used to exit his home daily, and at the pulpit of Rasoolullaah , used to say to the people,

[1] Ref.: "Taareekh-Al-Khaleefah" (292)

"People! I am relieving myself of the responsibility of the oath of allegiance that you took at my hands. Take your oath of allegiance at the hands of such a person whom you love". Hadhrat Ali immediately stood up and said, "This can never happen. I take an Oath by Allaah! We will not relieve you of your duty, nor will we allow you to relieve yourself from your duty. Who is capable of being ahead of you? When The Rasool of Allaah had placed you ahead of him *(Probably at the time of Rasoolullaah 's illness, when Rasoolullaah instructed Hadhrat Abu Bakr to make Imaamat – English Translator)*[1]

Narrative 71

The Conversion of a Jew to Islaam

A Jew came to Hadhrat Ali and in a manner filled with evil and started asking, "O Imaam! Since when is our Sustainer in existence"? (Having heard this) the expression on the face of Hadhrat Ali changed, and showed offence. His face became red. He placed his hand on the shoulder of this man, shook him, and said, "That Being is not of a nature by which He was not present in one universal plane, and then appears in that plane at another time. However, He is omnipresent since before time, and that being is free of experiencing conditions. There was nothing before Him, and there is no termination for Him. All things destined to termination are destroyed before Him He is the end of all endings. The man's head dropped in humiliation, and he said, "O Abul Hasan ! You have spoken the truth". Then his eyes became filled with tears, and he said, "I testify that there is no Deity except Allaah, and I testify that Muhammad is the Messenger of Allaah". Subsequently Islaam accepted him, and he returned.[2]

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[1] Ref.: "Al Kanz" (654;655/656)
[2] Ref.: "Tareekh-al-Kahleefah (292)

Narrative 72

Tattered Shawl

Due to the severity of the cold, Hadhrat Ali was shivering. Wrapped around the body of Hadhrat Ali was a tattered, old shawl. A man said, “O Ameerul Mu’mineen! Allaah has allowed a portion of this wealth for the use of yourself, as an individual, as well as for the members of your family, you are enjoining this condition upon yourself! Alas! Can you not see that the parts of your body are shivering due to the extreme cold”? Hadhrat Ali said, “I take an oath by Allaah! I will not take anything from your dues. Look at this old shawl that I have wrapped myself with. It is that very shawl that I wore when I departed from Madeenatul Munawwarah.[1]

Narrative 73

“Ameerul Mu’mineen , You Have Spoken the Truth”

A woman came screaming and shouting. She was crying as well. She said, “My brother has passed away leaving behind six hundred Dirham. And I received only one Dinar from his estate. Can there be an acceptable explanation for this”? Hadhrat Ali bin Abi Taalib Karramallaahu Wajhu said with joy, “It could be that from among his heirs were his mother, his wife, two daughters, twelve brothers, as well as you”. The woman became astounded. She said, “O Ameerul Mu’mineen! You have spoken the truth”. Hence the mother inherited one sixth (100 Dirham) of the inheritance, the wife inherited one eighth, (seventy five Dirham),the two daughters

[1] Ref.: “Haleeyatal Waleeyah” (82/1)

got one share each (four hundred Dirham). What was left was 25 Dirham that got divided by the brothers. لِلّذ كر مثْل حَظِّ ألاُ نثَييْن which is below what they ought to have inherited. Subsequently the twelve brothers collectively took 24 Dirham, and there was only one Dirham left for this woman.[1]

Hadhrat Ali □ Sells His Sword

Hadhrat Ali Karramallaahu Wajhu kept on walking around in circles in the market of Madeenatul Munawwarah. The reason for this was because he wanted to sell his sword. He said in a weak voice, "Who will buy this sword from me? I swear on oath upon that Being Who causes seeds to tearapart, that I have used its cause on many occasions to ward off calamities that faced Rasoolullaah □ , and caused them to run away in haste. If I had one fraction of some possession, I would never sell this sword".[2]

The Rebuke of Pious People

When the battle of Jamal had run its cause, and the fires of war had died down, Ameerul Mu'mineen, Ali bin Abi Taalib Karramallaahu Wajhu had prepared for the Mother of the Ummat, Hadhrat Ayesha □, conveyance, provision for the journey, and other goods. He also ensured the means for a good departure for all the people who came with Hadhrat Ayesha □, and were saved. However, those who chose to remain behind, remained. Also, Hadhrat Ali □ had arranged, forty women who were pious, and from well-respected lineages, to accompany

[1] Ref. : "Azmatul Imaam Ali" 115
[2] Ref.: "Haleeyatul Waleeyah" (83/1)

Hadhrat Ayesha on the journey. The day of departure came, Hadhrat Ali , went into the service of Hadhrat Ayesha . There were many different types of believers present, and they stood around Hadhrat Ali . Hadhrat Ayesha came out and began greeting the people before departing, and in a tone filled with grief and regret she said, "O my children! From among us, some had treated some others without being thoughtful, and wrongfully reprimanded others.

Hence, now there will be no oppression between you, desiring that word of this would not reach me. I take an oath by Allaah, there was no fight between Hadhrat Ali and I, however, it was an occurrence that naturally takes place between a mother-in-law, and her son-in-law. I may have reprimanded him, but in my view, he (Hadhrat Ali) is from among the pious people". Then Hadhrat Ali said, "People! Hadhrat Ayesha has spoken the truth, and she has done a good deed. Indeed, there was no antagonism between me and her beyond what she had mentioned to you, and she (Hadhrat Ayesha), is the pure spouse of your Nabi in this world, and in the Aakhiraat"![1]

Narrative 76

Hadhrat Ali 's Slaying of Waleed

During the Battle of Badr, Utbah bin Rabee'ah displayed arrogance, and with his brother Masheeh, and son Waleed, he entered the battle with pride and arrogance, said shouting, "Is there a man on this battleground who will come to the fore"? Subsequently three men from among the Ansaar took to the battlefield in response to his challenge. The non-believers asked who they were. They replied that they were connected to the Ansaar. The non-believers said to them, "We

[1] Ref.: "Taareekh Al Tabreeh" (548/4)

have no work with you". Then one from among them shouted out, "O Muhammad ! Send us such a people to duel with us, who are equal to our stature in our tribe". Nabi-e-Kareem said, "O Ubeidah bin Al Haarith stand up. O Hamzah ! Stand up too, and O Ali ! You stand up as well". All three of them took their armaments, and rushed to the battlefield. The non-believers asked them, "Who are you"? They made known to them their tribal lineage. They replied, "Yes! You are on par with our stature". Subsequently, Hadhrat Hamza 's duel was with Shaibah bin Rabee'ah. Hadhrat Hamza killed him with just one blow. Hadhrat Ali 's duel was with Waleed bin Shaibah. Hadhrat Ali , just like Hadhrat Hamza , didnot give his opponent an opportunity, and he fought Waleed with valour, making him fall. Waleed also sprawled around in agony and died. However, Hadhrat Ubeidah 's duel with Utbah bin Rabee'ah continued. Each of them dealt injurious blows to the other. Then Hadhrat Hamzah τ and Hadhrat Ali , both took their swords, and attacked Utbah bin Rabee'ah. His life too, was terminated.[1]

Narrative 77

Hadhrat Ali 's Intelligence

A man having a beard with little growth was seated beside Hadhrat Umar ibn Al Kattaab, and Hadhrat Ali. His eyes were sunken into their sockets, and his tongue was in the motion of making Dhikr and Tasbeeh. Hadhrat Umar asked him, "In what condition did you spend your morning"? The man gave reply in an amazing manner. He said, "I spent my morning in this way that I took joy in trials and tribulations (Fitnah), I disliked the spoken truth, I performed Salaat without

[1] Ref.: Seerah Ibne Hishaam" (277/2)

ablution (Wudhu), and I have here on earth what Allaah doesn't have in the Heavens"! (Having heard this), Hadhrat Umar became enraged, and for the sake of the Deen of Allaah, he readied himself to retaliate. Then as he took hold of the man, he intended severely punishing him, when Hadhrat Ali said while laughing, "O Ameerul Mu'mineen! When this man said that he took joy in his trials and tribulations, he meant his wealth and children, as Allaah refers to 'wealth and children as his trials and tribulations as follows, انَّمَآ أَمْوَالُكُمْ وَأَوْلاَدُكُمْ فِتْنَةٌ Meaning: And know that your possessions and your children are a test. (Surah Al Anfaal : Verse 28). As far as him not liking the spoken truth, his reference is to disliking the call of death. As Allaah says, وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَٰلِكَ مَا كُنتَ مِنْهُ تَحِيدُ Meaning:and the agony of death cometh in truth. (Surah Qaaf: Verse 19).

Regarding his Salaat without Wudhu is reference to the fact that the Salaat here means sending Salaat to Nabi-e-Kareem (Durood Shareef). It is apparent that for this Salaat Wudhu is not necessary. As to what he said regarding that which he has in this world which Allaah doesn't have in the Heavens, his meaning for this is with regard to his spouse and children. It is known that Allaah neither has a spouse, nor does He have children. That Being is Unique and Independent. He does not have offspring, nor is He begotten. Nor does he have a companion. HadhratUmar's face glowed with happiness, and a smile spread across his lips, and while swaying with happiness he said, "That place is not good, wherever Abul Hasan (in other words, Hadhrat Ali bin Abi Taalib) is not present.[1]

[1] Ref.: Al Imaam Ali" 127;128

Narrative 78

Abu Sufiyaan's Plea Desire

The Quraish of Makkatul Mukarramah made an agreement with Rasoolullaah□, which they themselves broke. Subsequently Rasool-e-Paak □ started making preparations for departure to Makkatul Mukarramah.News of this preparation had spread to the Quraish like wild fire. They then sent Abu Sufiyaan with a strong willed plea to Rasoolullaah □ desirous of having their apology accepted. When Abu Sufiyaan reached Madeenatul Munawwarah for the objective he was sent to accomplish, he met many Muslims, and he put forward his apology, as well as a renewal of the agreement. When he presented this objective of his, all the people he met had rejected his plea. Abu Sufiyaan returned empty handed, and dejected, and while addressing the Quraish of Makkatul Mukarramah he said, "I went to Abu Bakr □, and I got no assistance from him. Then I went to ibne Kattaab □, and I earned the greatest enemy. He asked me, 'What? Do you want me to go before Rasoolullaah □, and mediate for you? I swear by Allaah! Even if I get a blade of grass, I would join him in fighting you with it'. Then I went to Ali □, and I found being the most endearing from all the people".[1]

Narrative 79

Abu Bakr is More Entitled to This

Hadhrat Abu Bakr Siddique τ was seated on the pulpit of Rasoolullaah □ with elegance, and with lustre, and he desirously pleaded to the people saying, "I take an oath by

[1] Ref.: "Khulafaa-Ar Rasool □" 512;513

Allaah, that I am not desirous for authority during any day or any night, nor did I want authority. I have also neither asked for it from Allaah with concealment, nor by calling out for it. However, I was afraid of trials and sins, and I am not at ease with the authority I hold. Except that there has been a collar of a magnanimous task put around my neck, through which I don’t have the strength. It is my wish that today I be replaced by someone among the people who is stronger than I am.

Hadhrat Ali bin Abi Taalib, and Hadhrat Zubair said, “We are disappointed only for the fact that this has been put forward to us in a form of discussion. We understand that after Rasoolullaah, Abu Bakr is the most appropriate candidate for this authority because of the fact that he was the Rasoolullaah’s Companion in the cave, and the second of the two. Also we comprehend his honour and dignity. Rasoolullaah while still alive gave him the instruction to lead the Salaah”.[1]

Revelation in the Quraan-e-Paak on Hadhrat Ali ’s Grandeur

When the following blessed verse of the Quraan-e-Paak was revealed:

يٰأَيُّهَا الَّذِينَ آمَنُواْ إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُواْ بَيْنَ يَدَىْ نَجْوَاكُمْ صَدَقَةً ذٰلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ فَإِن لَّمْ تَجِدُواْ فَإِنَّ اللهَ غَفُورٌ رَّحِيمٌ

Meaning: O you who believe! When you consult the Messenger in private, spend something in charity before your private consultation. That will be best for

[1] Ref.: “Al Haakim ” 26/3; Al Baihaqi (152/8)

> you, and most conducive to purity (of conduct). But if you find not (the means for it), then verily, Allaah is Oft-Forgiving, Most Merciful. (Surah Al Mujaadilah: Verse: 12)

Upon this Hadhrat Ali has said that nobody had practiced upon this verse before it was revealed, nor will anybody practice it after me. I had a Dinaar in my possession. I exchanged it for ten Dirham. Then whenever I intended to consult with Rasoolullaah , then I would give one Dirham in charity. In this way all the Dirham got spent. Hence, nobody before me had practiced on this, nor will anybody practice upon this after me.[1]

Narrative 81

A Jew and His Orchid

Hadhrat Ali left his home in a state of hunger. His body, through the extreme cold, was shivering profusely. Hadhrat Ali got himself a piece of leather. After having cut it, he placed it onto his chest, under the garments he wore so that he would feel a bit warm. Then he said, "Allaah is witness to the fact that there is no food in my house. Should there have been anything to eat in the home of Rasoolullaah , then it surely would have reached me. The he started walking around the surrounds of Madeenatul Munawwarah. He was shivering due to the hunger and cold he experienced, when a Jew saw Hadhrat Ali from a hole in a wall that surrounded his orchid. He said, "O Villager! What happened to you? Will you fill water for me? Will you take a date as a payment for each bucketful of water? Hadhrat Ali said, "Yes, I accept".

The Jew opened the door of the orchid, and Hadhrat Ali went into the orchid. (While working), for every bucketful of

[1] Ref.: Ibne Katheer (326/4)

water Hadhrat Ali filled, the Jew gave him a payment of one date. This took place to the extent that Hadhrat Ali 's palms were filled with dates. Then he said, "Enough, this is sufficient for me". Subsequently Hadhrat Ali ate two dates, and he drank some water. Then he presented himself to the service of Rasoolullaah , having covered himself with a patched sheet. When Rasoolullaah saw Hadhrat Ali 's condition, his thoughts went back to the time when Hadhrat Ali was blessed with bounties, and seeing his condition today tears welled up in the eyes of Rasoolullaah , he cried, then asked, "What will your condition be at the time when you would wear one set of clothes in the morning, and one set at night, and your house would be draped as the Kaaba Shareef is covered"? The people replied that they would be in a happy state. Theirresponsibilities would be filled with sufficiency, and theirservitude in terms of prayer would be filled with spare time. Nabi-e-Kareem replied, "No, instead you are better off during these times".[1]

Narrative 82

A Woman's Accusation of Her Husband

A woman came to Hadhrat Ali crying, and she said, "My husband has initiated contact with my slave girl without my permission". Hadhrat Ai τ asked her husband, "What have you got to say about this". He said, "I have initiated contact with her slave girl with her permission". Hadhrat Ali looked towards the woman with circumspection, and said, "If you are telling me the truth, I will have him stoned to death, and if you are lying, then I will have you lashed, by the punishment of false accusation.

[1] Ref.: "Majma'" (314/10); Al Kanz (617/6)

During that while the time for Salaah fell. Hadhrat Ali □ left the woman and performed his Salaah. The woman went into thought, the difficulty she would experience if her husband was stoned to death, or her having to be lashed was perceived, she then ran away. After having completed performing his Salaah, Hadhrat Ali □returned, he didnot find the woman, and he didnot even ask about her.[1]

Hadhrat Ali □ Spending in the Path of Allaah.

Hadhrat ibne Abbaas □ was seated near the mimbar with a sheet wrapped around him, and he was revising verses of the Quraan-e-Hakeem, when a man came and asked, "O Ibne Abbaas□! With reference to whom was the following verse revealed.الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَ النَّهَارِ سِرّاً وَعَلاَنِيَةً " Meaning: Those who spend their wealth by night and day, by in secrecy and openly (Surah Baqarah: Verse 276). Then Hadhrat Ibne Abbaas □ said that this verse was revealed in respect of the grandeur of Hadhrat Ali □. He had four Dirham. He spent one Dirham at night. He spent one Dirham during the day. One Dirham was spent secretly, and one Dirham was spent by him openly. (All spent in the path of Allaah □).[2]

[1] Ref.: "Ameerul Mu'mineen Ali Ibn Abi Taalib Minal Meelad Li Ilash Shaheed" 73

[2] Ref.: "Asad al Ghaalib" (89/99)

Hadhrat Ali □’s Mournful Words Upon the Demise of Farooq-e-Aazam □.

The blessed body of Ameerul Mu’mineen, Hadhrat Umar bin Al Khattaab □ was placed down. Grief and sadness was felt from all directions. Before lifting the bier to their shoulders, the people had enshrouded his blessed body and were busy with supplications on his behalf. Amidst the noise and murmurs, Hadhrat Ali □ appeared. His eyes were filled with tears. Then he held onto the bed and started speaking. He said, “I wish that I should take the actions of yours (Hadhrat Umar □) to present at the threshold of the Sovereign Being I take an oath by Allaah! I always understood that Allaah □ would have you buried with your two companions. **The reason for this is that I used to hear Rasoolullaah □ always say, ‘Me, Abu Bakr , and Umar □ went (to such and such a place), and ‘Me, Abu Bakr □, and Umar □ returned from (such and such a place).**[1]

Narrative 85

This Heart is like a Dish

Hadhrat Ali bin Abi Taalib Karramallaahu Wajhu took the hand of Kameel bin Ziyaad □, and sat down at the edge of a cemetery, under a tree. Then Hadhrat Ali □ said, “O Kameel bin Ziyaad □! This heart is like a dish. Hence, the best heart is that which safeguards the most. There are three types of people. One is a person who is the most learned as to who Allaah is. One is a scholar who treads the path of salvation. And one is of those who are unmannered, and of low stature

[1] Ref.: “Asad al Ghaalib” (166/4)

who take their stance behind anyone who is loud-mouthed, and go with the wind.

They are not bestowed with the effulgence of knowledge, and they donot endeavor to take a firm stance on any matter. Knowledge is better than wealth. Knowledge protects you whereas you have to protect wealth. Knowledge increases by actions and deeds, whereas wealth (from spending) decreases. People who accumulated wealth have passed on, but the wealth remains. Those who are knowledgeable always remain, they themselves will pass (from this world), but their teachings will remain in people’s hearts”.[1]

Narrative 86

O The One Covered with Sand! Wake Up!

One day Hadhrat Ali bin Abi Taalib Karramallaahu Wajhu went to Hadhrat Faatimatuz Zahraa . When he left the house, he left in a state of anger. In this condition he went to lie in the Masjid. Some time had passed, when Huzoor went to visit Hadhrat Faatimah Az Zahraa . When he noticed the absence of Hadhrat Ali , he asked, “O Faatimah ! Where is your husband”? Hadhrat Faatimah said, “He is lying in the Masjid”. Subsequently Rasoolullaah went to the Masjid and he saw that Hadhrat Ali was lying down, and his shawl was shifted, and there was sand on his back. Huzoor cleaned the sand off his back, and while doing this he said, “قم أبا تراب”! Meaning: “O the one (covered with sand), wake up”.[2]

[1] Ref.: Al Haleeyah” (79;80)
[2] Ref.: “At Tabr Afi Fil Kabeer” (206)

Narrative 87

Make Me Also Part of Your Reconciliation

One day Hadhrat Abu Bakr Siddique went to the home of Rasoolullaah , and he sought permission to enter. (When he entered), He heard the voice of Hadhrat Ayesha in a raised tone, and she was speaking loudly saying, "Allaah! I know that Rasoolullah has more affection for Ali than he has for my father"! Abu Bakr , with the intention of slapping her, stepped forward saying, "O daughter of so and so, what is it that I hear your voice louder than that of Rasoolullaah "? Rasoolullaah took hold of Abu Bakr so that he wouldnot cause harm to her. Then Hadhrat Abu Bakr left in a state of anger. TAakhiraat Rasoolullaah said, "O Ayesha! Did you see how I defended you from Abu Bakr "? In the meantime Abu Bakr sought permission to enter. (When he entered) he saw that there had already been reconciliation of the situation between Rasoolullaah and Hadhrat Ayesha . Upon this Hadhrat Abu Bakr Siddique said, "Make me also a partner in your reconciliation, as you have made mea partner in your fight. Huzoor-e-Akram said, "I have made you a partner".[1]

Narrative 88

Family Members Are More Entitled To Carry One's Load

One Day Hadhrat Ali bin Abi Taalib went to the bazaar and bought dates for one Dirham, and placed them in one corner of his turban. A man's sight fell upon this and he asked Hadhrat Ali , "O Ameerul Mu'mineen! May I carry your

[1] Ref.: "Musnad Al Imaam Ahmad" (275/4) & "Kashful Istaar" (194/3)

dates for you, here, I will take them from you. Pass them to me". Hadhrat Ali replied, "No! Family members are more entitled to carry one's load".[1]

Narrative 89

*The Cobbler Who Sewed the Blessed Sandals of Rasoolullaah *

Some men of the Quraish presented themselves to the homestead of the Risalaat and said, "O Muhammad! We are from among your neighbours and allies. Some of our slaves, who donot have any inclination to Deen, nor do they have a desire of jurisprudence came to you. Theyhave left our land and wealth, and ran away. Surrenderthem to us". Huzoor-e-Kareem asked Abu Bakr Siddique , "What do you say"? Hadhrat Abu Bakr said that these people are true in saying that they are your neighbours.

Rasoolullaah 's face showed signs of perplexity. Then he asked Hadhrat Ali , "What do you say". Hadhrat Ali gave the same reply saying, "It is true that these people are your neighbours". Upon this, Huzoor 's face altered. Then he said, "O gathering of the Quraish! I take an oath by Allaah! Allaah will send from among you a man in whose heart Allaah has verified for Imaan. He will definitely beat you on your Deen, or (he said) that he would beat some of you". Abu Bakr said, "Is that person me"? Huzoor said, "No". Hadhrat Umar asked, "Is that person me"? Huzoor said, "No. But he is such a person, who sews shoes". Huzoor gave his blessed sandals to Hadhrat Ali to sew them for him.[2]

Narrative 90

[1] Ref.: "Al Bidaayah Wan Nihaayah" (5/8)
[2] Ref.: "Abu Dawood" (145/3) & "Al Baihaqi" (229/9)

A Cow and a Rabbit

Huzoor □ visited a group of Sahaabah-e-Kiraam□. Hadhrat Ali □ was also seated among them, when two parties came to the threshold of Risalaat. When they entered one of them said, "O Rasoolullaah □! I have a rabbit, and he has a cow. His cow has killed my rabbit. A person seated in the gathering said that there is no giving payment for animals. Nabi-e-Kareem □ said, "O Ali □! Make a decision between them". Hadhrat Ali □ asked them, "Were both the animals tied"? They replied, "The rabbit was tied, and the cow was untied, and the owner of the cow was with it". Hadhrat Ali □ said that it is necessary for the owner of the cow to give recourse. In other words give another rabbit in exchange for the dead rabbit. Huzoor □not only liked the decision made by Hadhrat Ali □, but he also upheld the decision".[1]

Narrative 91

Hadhrat Ali □'s Distinguished Grandeur

One day Huzoor □ ordered some people out of the Masjid, and told them that they should not take rest in this, his Masjid (Meaning sleeping). Subsequently the people left the Masjid and together with them Hadhrat Ali □ left the Masjid too. Nabi-e-Kareem □ said, "You come back I make for you permissible those things that I make permissible for myself ".[2]

[1] Ref.: "Ameerul Mu'mineen Ali Ibne Abi Taalib Minal Meelaad Li Ilash Shaadah" (68)
[2] Ref.: "Taareekh Al Madeenatul Munawwarah" (38/1)

Hadhrat Ali □'s Gathering of Dates

Huzoor □ went to the house of Hadhrat Faatimah Az Zahraa □, and asked, "Where are my children Hasan □ and Husain □"? Hadhrat Faatimah □ said that we have spent our morning in the condition that we had absolutely nothing, we didnot have anything to eat. Hadhrat Ali □ said,"I will take the two of them you donot have anything to give them to eat therefore I worry that they would start crying". That is why he took the two of them and went to a certain Jew's place. Hadhrat Faatimah □ even took the name of the Jew.

When Huzoor □ heard what Hadhrat Faatimah □ had just told him, he went to where this Jew lived. So that he could see Hadhrat Ali □, and what he was doing. When Huzoor □ reached the place, he saw that Hadhrat Hasan □ and Hadhrat Husain □ were in an orchid, under a tree, and playing in water, and some dates were placed in front of them. Huzoor □ said to Hadhrat Ali, "O Ali □! Why do you not take my children form here before it starts getting hot"? Hadhrat Ali □ replied, "We have spent the morning in a condition where there was no food in the house.O Rasoolullaah □! If I could collect some dates for Faatimah □, It will be nice". Hence, Nabi □ sat down until such time that Hadhrat Ali □ collected some dates for Hadhrat Faatimah Az Zahraa □. He placed them into a basket, and he went to Huzoor □. Then Huzoor-e-Akram □ picked up Hadhrat Hasan □, and Hadhrat Ali picked up Hadhrat Husain □, and they walked homewards.[1]

[1] Ref.: "At Targheeb Wat Tarheeb" (118/4) & "Majma' Al Zawaahid" (316/10)

Hadhrat Uthman and Rasoolullaah 's Two Daughters

A talkative person was seated next to Hadhrat Ali bin Abi Taalib Karramallaahu Wajhu, and he was speaking of irrelevant things. Suddenly he began saying, "Uthmaan (Na'oothu Billaah) is a Jahannami". Hadhrat Ali bin Abi Taalib Karramallaahu Wajhu asked him, "How do you come to know about this"? He replied, "He practiced on some innovation". Hadhrat Ali asked him, "If you had a daughter, would you have her married without consulting with people"? He replied, "No". Hadhrat Ali said, "Rasoolullaah 's two daughters were his spouses, can there be a better opinion that this"? The man answered, "No".

Then Hadhrat Ali said, "Tell me that when Nabi-e-Kareem had the intention of doing something would he make Istikhaara regarding the matter or not"? He replied, "Yes, he used to make Istikhaara". Hadhrat Ali said, "So what do you think, did Allaah choose that his Nabi 's two daughters get married to Hadhrat Uthmaan or not"? The man said, "Yes, He chose Uthmaan ". His ignorance became apparent to him. **Then Hadhrat Ali said, "If you had replied in another way, I would have swiped your head off".**[1]

[1] Ref.: "Natghab Kanzul Ummaal" (17;18/5)

"O Ali! May Allaah Make You Righteous"

When the commands relating to Surah Baraa'a were revealed to Rasoolullaah □, he communicated them to Hadhrat Ali □, made him a propagator of these commands, and wanted to send him out for the propagation, Hadhrat Ali □ said, "O Rasoolullaah □! I am neither an orator, nor one with eloquence". Huzoor-e-Aqdas □ said, "Either you take these commands or else I will take them". Hadhrat Ali □ said, "If my going is necessary, then I will go". While placing his blessed hand on Hadhrat Ali □'s mouth Huzoor □ said, "Go! May Allaah □ make you righteous, and make you firm and steadfast". Subsequently, Hadhrat Ali □ departed.

He reached Hadhrat Abu Bakr □, who was the Ameer of Hajj. Hadhrat Ali □ took the leadership from him. HadhratAbu Bakr □ performed the sermon, then he led the Salaah, then he made Hadhrat Ali stand before the people, and made him deliver to the people the commands related to the revelation of Surah Al Baraa'a.

When Hadhrat Abu Bakr returned, he told Huzoor-e-Aqdas □, "O Rasoolullaah □! May my parents be sacrificed for you. Has there been anything revealed regarding me"? Huzoor-e-Akram □ said, "No. Actually besides me nobody was able to divulge any commands from my side, or the one who I appoint can come forth and repeat it. O Abu Bakr □! What? Are you not happy that you were my companion in the cave, and that you will be close to me at the well *(of Kawthar – English Translator)* (Having got this consolation), Hadhrat Abu Bakr □ became happy. And said, "Why not O Rasoolullaah □"?[1]

[1] Ref.: "Musnad Ilal Imaam Ahmad" (150/1) & Fadhaa'ile As'haabah" (702/2)

Pleasing the Ahle Bait

Once Hadhrat Faatimah □was ill.Hadhrat Abu Bakr Siddique □ went to the house and requested permission to enter. Hadhrat Ali □ said, "O Faatimah □! Abu Bakr □ is requesting permission to enter the house". Hadhrat Faatimah □ asked, "Would you like me to give permission for him to enter"? Hadhrat Ali □ replied, "Yes". Subsequently HadhratFaatimah □ gave permission for Hadhrat Abu Bakr □ to enter. **Hadhrat Abu Bakr entered the house and the started consoling Hadhrat Faatimah τ saying,** "Allaah is witness to the fact that I have left my house, wealth and children, and my tribe and clan for the pleasure of Allaah and the sake of the pleasure of His Rasul-Messenger □, and for the sake of the happiness of you, the family of Rasoolullaah □". Then Hadhrat Abu Bakr □ continued making her happy until she felt happy.[1]

Narrative 96

The Qualities of the Companions of Rasoolullaah □

Ameerul Mu'mineen Ali bin Abi Taalib □ was leading the Fajr Salaah with humility and concentration, and the inhabitants of Kufa were standing in rows behind Hadhrat Ali □.When he completed the Salaah, he sat at his place in an aggrieved condition. People sat around Hadhrat Ali □ until the sun started rising and its rays began falling onto the walls of the Masjid. Hadhrat Ali □ stood up and performed two Rakaats

[1] Ref.: "Ali bin Abi Taalib Minal Meelaad Li Ilash Shahaadah" (148)

of Salaah, then with a tone of regret and astonishment he said, "I have seen Muhammad Rasoolullaah and his companions. Today I did not see anything that can compare to them. The mornings of the companions of Rasoolullaah were spent in such a way that their eyes would reflect the effects of wakefulness throughout the night from which could be ascertained that their nights were spent in prostration in Allaah's presence. **When they made the Dhikr of Allaah, they would sway like a tree would sway in strong winds, and their eyes would shed so much tears by which there clothes would get wet".**[1]

Narrative 97

Two Unfortunate Men

In the time of the Battle of Al 'Asheerah. Hadhrat Ali and Hadhrat Ammaar bin Yaasar , were friends.Huzoor had stopped here for rest. They saw some people of the Banu Madlaj who were doing some work. Hadhrat Ali said to Hadhrat Ammaar , "O Abu Al Yaqtaan! What do you suggest? Let us take a walk towards those people and see what they are doing"? Ammaar bin Yaasar replied, "If you wish, let's go". Subsequently they went, and they watched those people work for some time. Then tiredness overtook them, they felt sleepy so they went to aplace where there was a lot of sand. They slept so soundly to the extent that they were woken by the feet of Rasoolullaah *(engaging them to wake up –English Translator).*Both of them were covered in sand. Then Huzoor said, "Should I tell you of the most unfortunate person of ancient times"? They replied, "O Rasoolullaah! Why not"? Rasoolullaah said, "From the people of Thamood, a person called "'Uhmeer", who killed the camel of Salih ". Huzoor

[1] Ref.: "Khulafaa Ar Rasool " 48; Khaalid Muhammad Khaalid – Taba' Daar al Kutub Al Almeeyah Bayrdat

again said, "Should I tell you of the most unfortunate person of coming times". They replied, "Why not! O Rasoolullaah ". Rasoolullaah said, "O Ali ! The person who will kill you at this place". Rasoolullaah placed his hand on his head and continued, "Until this would get filled". Rasoolullaah held his beard showing the gesture.[1]

Narrative 98

The Pride of Kareez bin Sabah

Kareez bin Sabah Al Hameeri came galloping on his horse and as he jumped onto the battlefield, he said, "Is there a man on this battlefield who will take me on"? From the army of Hadhrat Ali was a man who went out to duel with him. Kareez killed him. Then he jeered, "Is there any man on this battlefield who will take me on"? Another man went forward for a duel, and Kareez Hameeri killed him too. However he placed the body of the killed on top of the first dead body. He then boastingly shouted, "Is there a man in this battlefield who will take me on"? Subsequently a third person from among the guards of Hadhrat Ali ,came out, but Kareez Hameeri immediately killed him as well and he threw his body over the other two bodies. Then he stood up and for another time he threw out his challenge, "Is there anyone who will come to the battlefield"? People became afraid. Those who were in the first row moved to the last row in fear. Hadhrat Ali saw that in this way the entire regiment would be overtaken by the spread of thefearful countenance of the enemy. Hadhrat Ali immediately turned towards him, and showing himhis mettle and bravery, he defeated this proud and arrogant warrior, to the extent that on this occasion he killed three warriors of the enemy troops. Then he said, " O People! Allaah says,

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[1] Ref.: Seerah Ibne Hishaam" (249;250/2)

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتُ قِصَاصٌ

Meaning: The forbidden month for the forbidden month, and forbidden things in retaliation. (Surah Al Baqarah: Verse 194). Then he went back to his position.[1]

Narrative 99

The Beloved of Allaah and His Rasool ε

Khaiber was a very strong Jewish fort, close to Madeenatul Munawwarah in front of which all armies would retreat, and the very breath of royalty would be snuffed out. This fort's outstanding feature was the four extremely high walls that surrounded it. The height of the Walls were such that arrows shot from the enemies bows would not reach the top. It was near these four walls that Nabi-e-Kareem and his army had encamped. One the first day Hadhrat Abu Bakr Siddique went out swaying his sword. In his hand was the flag, and all the Muslims followed Hadhrat Abu Bakr , ready to sacrifice their lives, while they fought fiercely against the enemy. However, while in the thick of battle the sun began to set, and the Muslims returned withoutpenetrating the fort. On the second day Hadhrat Umar lifted the flag and fought fiercely with the enemy, but victory over the fort was not attained, until such time that the sun had set, and the Muslims returned. Then Nabi-e-Kareem said, "Tomorrow I will give the flag to such a person, who loves Allaah and His Rasool , and Allaah and Rasoolullaah love him. Allaah will grant victory upon his hands". The people spent the night in such anticipation, with each person desiring that he would be afforded this blessing. They whispered among themselves as to who Huzoor would

[1] Ref.: "Ali bin Abi Taalib Minal Meelaad Li Ilash Shahaadah"

give the flag to. Hadhrat Umar said, "I desired leadership only on this day on the hope that I become that person who loves Allaah and His Rasool ".The morning broke, there was a gathering of people all around Rasoolullaah . The numbers were complete, and the rows were straightened. Everyone had their necks outstretchedkeeping a watch, and having desire when suddenly Nabi-e-Kareem voice was heard. "Where is Ali bin Abi Taalib "? Hadhrat Ali presented himself in the service of Nabi-e-Kareem . but he had an inflammation in his eyes, and there were bandages tied to his eyes. Huzoor asked, "Ali ! What happened to you"? Hadhrat Ali said, "My eyes are hurting". Huzoor said, "Come close to me". Hadhrat Ali went closer to Huzoor . **Huzoor placed his saliva into the eyes of Hadhrat Ali , and he immediately got cured.** Then Huzoor gave him the flag and said, "Take this flag! And take it until such time that Allaah makes you a means for victory". Hadhrat Ali τ said, "O Rasoolullaah ! Should I fight them until they come to our side"? Huzoor said, "Just go and first give them an invitation towards Islaam and explain to them what are the compulsory rights of Allaah . **I take an oath by Allaah! If through your invitation even one person gets guidance, it would be better for you than red camels".** When Hadhrat Ali got close to the fort of the Jews, one Jew looked from the peephole of the fortress, and asked, "Who are you"? Hadhrat Ali replied, "I am Ali bin Abi Taalib ". The Jew said, "I take an oath upon this book that was revealed to Moosa , you definitely will be overpowering".[1]

[1] Ref.: "Al Bukhari" (73/4) & "Muslim" (187/3) & Taareekh Al Khaleefah" (269) & "Ar Raheeq Al Makhtoom" (352)

The Abeyance of a Corpse Due to Outstanding Debt.

It was the time of Chasht. People were carrying a bier upon their shoulders. An heir requested from Huzoor to perform the Janaazah Salaah of the corpse. Huzoor-e-Aqdas asked, " This person doesnot have any debts, does he"? **The people said that he had a debt of (only) two Dinaar. Huzoor-e-Akram refused to perform the Janaazah Salaah himself and said,** "Perform the Janaazah Salaah of this person yourself". **Huzoor never performed the Janaazah Salaah of a person who was in debt.**Hadhrat Ali got a feeling that this person this person shouldnot be deprived of the mercy of the Salaah of Huzoor , and he quickly presented himself to the service of Rasoolullaah and said, "The two Dinaar are my responsibility (I will pay the debt), the corpes is absolved of responsibility. Subsequently Nabi-e-Kareem performed the Janaazah Salaah. Then he said to HadhratAli τ, "جذاك الله خيرًا""May Allaah free you off your mortgage just as you have granted freedom to your brother.**Each corpse is held in abeyance due to its outstanding debt, and whoever frees the corpse of its debt, Allaah I will grant him freedom in his Deen".**[1]

[1] Ref.: "Al Imaam Ali bin Abi Taalib" "Muhammad Rashid Radha" 17

Jihaad (War) Will Take Place Until the Final Breath.

"قتال حتّى الموت" In other words war will take place until the final breath. This was the call that Hadhrat Ali bin Abi Taalib Karramallaahu Wajhu called out when the rumour was spread that Nabi-e-Kareem □ was martyred. The news came fell like a lightning. It almost made the shaking hand of Hadhrat Ali □drop his sword. He didnot wait, and he ran through the shadow of fear and reached the battlefield of slaughter and from among the slain he searched for Huzoor □, but Huzoor □ was nowhere to be seen.Hadhrat Ali □ stood firm at his place, then after some thought (in his heart), said, “Rasoolullaah □ is not among the slain. I swear by Allaah! Huzoor □ is not one who would defect from a battlefield. My thought is that due to our actions, Allaah □ is unhappy with us. This is why He has lifted his beloved □ to Him”. Then he unsheathed his sword, and broke the sheath, and said, “Now the best thing to do isthat I fight the enemy until I get killed”. Having said this, he attacked the enemy like a lion that attacks a deer. He fought with vigour until the enemy lines receded, and he saw that Rasoolullaah □ was between them. He immediately bent upon Huzoor □, embraced him, and started kissing him. When Hadhrat Ali □ was afforded the closeness of Rasoolullaah □, all his grief and sadness dissipated![1]

"بحمد الله "مأة فصّة من حَيَاة على بن ابى طالب كرّم الله وجه‘‘

[1] Ref.” Majmu’a Al Zawaahid” (115/6)

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(Vice Principal) Lajnatul Musannifeen; and (Mudarris) Jaamia Ashrafyah Lahore.

صلی اللہ تعالی علی حبیبہ خیر خلقہ محمدٍ وعلی الہ و اصحابہ اجمعین

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